

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*

## Reed Farm

Margaret Anderson

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Mary Frances Bemont

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## A Voice in the Wilderness

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## Catholicity

Editorial

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### FREE STANDING ALTAR

The Sanctuary, St. George's Church, Stuyvesant Square, New York, which will be the scene, October 12th, of a Liturgical Day under the joint auspices of St. Ignatius' and St. George's parishes [see page 18].



## God's Men

Our business gives us constant contact with a class of men whose vocation not only sets them apart from the general run of men, but who have to live lives of such utter self-abnegation that most laymen never give their LIVES a second thought. The Prayer Book calls these men Bishops, Priests, and Deacons, depending upon their office. But of whatever office, they are God's men. Because they love Christ, they have offered up all those years of collegiate and seminary training, the parallel of which in secular life would lead to ample salaries and impressive status, and in too many cases are serving for not over \$3000.00 per year (\$57.70 per week—a good mechanic's wages) and in some instances even less.

Besides being underpaid, these men

of God too frequently have their lives made a hell by dominating lay people who possess an insane desire to rule everything they touch. Because they ARE God's men, these lay people often get away with it, simply because God's men crave peace in His Holy Church. Some of us believe that that peace might the quicker be achieved did these men of God rise in their authority and pardonable anger and put the impudent in their places. It HAS been done neatly, and generally works.

But these lines are not for the easing of parish wounds. They ARE suggesting a better appreciation of those godly priests of the Church, who put up with SO much, even from the best of us, and who give of themselves so utterly in their seeking to bring us home to the Father.

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## LETTERS

### "The Layman's Work"

TO THE EDITOR: I hope the article in the May 21st issue of THE LIVING CHURCH by Fr. Lightbourn, "The Layman's Work," can be reprinted for wide distribution.

I should be glad to use a large number if it can be done inexpensively.

✠ W. E. CONKLING,  
Bishop of Chicago

### Editor's Comment:

We are offering reprints of "The Layman's Work" at three cents per single copy, one cent per copy in quantities of 10 or more, postpaid. The form will be a single sheet printed on both sides, carrying instead of the poem a new subscription offer.

### New Zealand, Remapped

TO THE EDITOR: The pictorial map of the Episcopal Church around the world [L. C., March 5th] does not quite portray the correct position in the matter of the boundaries of the ecclesiastical province of New Zealand.

First the mainland of New Guinea has passed by transfer into the control and jurisdiction of the Bishop of New Guinea and now a settlement has been concluded and awaits but final ratification by the province of New Zealand and the general synod of the Church of Australia where all the area north of the territorial boundaries of the colony of the Solomon Islands will also pass under the control of the Bishop of New Guinea, the Rt. Rev. Philip N. A. Strong. The transfer has been effected by the Rt. Rev. Sidney Gething Caulcutt, Bishop of Melanesia, in the interests of those fine people who reside in Bougainville and the islands north and east in order that they may receive more effectively the benefits of the Gospel message.

New Guinea is a diocese within the province of Queensland, Melanesia a part of the province of New Zealand.

### THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan St., Milwaukee, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

### Christ Church, South Amboy

|                               |       |
|-------------------------------|-------|
| Ethel Zabriskie               | \$ 25 |
| Rev. Hamilton H. Kellogg      | 10    |
| Ruth B. Orr                   | 10    |
| In memory of Francis C. Raubs | 2     |
| Mrs. W. N. Wyckoff            | 2     |

\$ 49

### CARE for Old Catholics

|                         |         |
|-------------------------|---------|
| Previously acknowledged | \$8,298 |
| Mrs. L. L. Browning     | 10      |
|                         | \$8,308 |

### CARE for Japanese Churchmen

|                         |        |
|-------------------------|--------|
| Previously acknowledged | \$ 319 |
| Mrs. L. L. Browning     | 10     |

\$ 329



# THE LIVING CHURCH RELIEF FUND AUDIT

May 31, 1950.

TO THE EDITOR: We have made an examination of certain records relating to relief funds collected through THE LIVING CHURCH, a weekly publication, to ascertain that all recorded donations received and published in THE LIVING CHURCH during the year ended December 31, 1949, were distributed according to the wishes of the individual donors as published in THE LIVING CHURCH. We examined paid checks in support of the distribution of the donations collected, and inspected either the acknowledgments of the receipts of the funds so distributed or copies of letters of transmittal, if we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

In our opinion, the donations published in THE LIVING CHURCH as having been received during the year ended December 31, 1949, were distributed in accordance with the published wishes of the donors. Such recorded donations may be summarized as follows:

Donations received, as published in THE LIVING CHURCH, and distributed.

|   |              |
|---|--------------|
| Received in 1948, distributed in 1949 .....   | \$ 836.39    |
| Received in 1949 .....  | \$12,866.26  |
| Less—Amount not distributed until 1950 .....  | 281.35       |
|   | \$ 13,421.30 |
| Donations received and distributed from November 1, 1914, to December 31, 1948, as reported in our letter of April 29, 1949 | 472,415.41   |
|   | \$485,836.71 |

In addition to the foregoing, donations amounting to \$371.10 were received in December 1949 and were published in January 1950.

No charge was made against the donations collected for expenses incurred by Morehouse-Gorham, Inc., in the collection and distribution of the funds.

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ERIC G. COWELL

Auckland, N. Z.

## Spiritual Conservation

TO THE EDITOR: I see that reader Lanthe Rush Campbell [L. C., April] has once more dragged out that time worn argument that the exhortation is authority for "open Communion." Why cannot this be settled once and for all time?

The "Ye" addressed in "Ye who do truly and earnestly repent you of your sins" is obviously the Episcopalians "who come to receive," for two reasons. (1) The Prayer Book is the book of ritual of the Episcopal Church and no other. Any layman addressed would naturally be an Episcopalian, just as a reference to a bishop cannot be construed as a reference to a Roman Catholic bishop or the reference to a priest mean a Buddhist priest. The reference to anyone truly and earnestly repenting of their sins could apply to an unbaptized heathen, a Jew, or a Mohammedan just as well and such are certainly not intended to be included in "Ye." (2) When the exhortation was first put into the Prayer Book in 1549 the word "Ye"

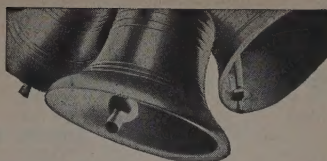
could only have referred to Anglicans for the simple reason that there were no Christians in England in that year except members of the Church of England. What it meant then, it still means today.

It could be argued, of course, that the exhortation is capable of more than one interpretation, and this would be true if the above statement were unsupported by other evidence clearly defining the Prayer Book intention. But there is evidence that completely contradicts reader Campbell's interpretation.

The last rubric on page 299 of the Prayer Book reads, "And there shall be none admitted to the Holy Communion, until such time as he be confirmed, or ready and desirous to be confirmed." Here again, this refers to Episcopal confirmation and not Presbyterian or any other. Furthermore, this rubric is only capable of a literal interpretation since it is taken almost verbatim from a 13th century canon intended to stop the practice of Communions by persons baptized but not confirmed.

The same principle is inferred again in a rubric on page 281. This one reads, "It is expedient that every adult, thus baptized, should be confirmed by the bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the HOLY COMMUNION." (*Italics mine*)

Lastly, in the Office of Instruction, at the bottom of page 291, there is this question and answer. Question: "After you have been confirmed, what great privilege doth our Lord provide for you?" Answer: "Our Lord provides the Sacrament of the Lord's Supper, or Holy Communion, for



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"Are you from England?" made in the columns of the "Living Church" in December last, we have most gratefully received the following donations:

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Anonymous of Newark, N. J. in Postal Notes . . . \$15.  
The Vicar and Churchwardens offer heartfelt thanks to these kind friends and hope that the Appeal will eventually reach other well-wishers who knew the Church in past years and have made good.

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## LETTERS

the continual strengthening and refreshing of my soul."

To get back to the original story of Bishop Dun and the open Communion that started all of this [L. C., March 12th] let us simply say that Bishop Dun broke the rubrics of the Prayer Book just as 9 out of 100 clergymen have broken rubrics either as a regular practice or on some special occasion, and I believe all would be honest enough to admit it.

It appears to me that the problem is much deeper than the breaking of rubrics, serious though that may be. But these are only surface symptoms of an unbalanced point of view. We have made unity at a cost to our goal in life instead of truth, and we regard tolerance as the highest good instead of loyalty to the Faith once delivered to the saints.

In these nerve racking days we are emotional and tend to confuse sentiment with religion. In our zeal to show our non-Episcopal brethren that we love them, we accept their terminology without regard to its meaning and thereby make ourselves intellectually dishonest. We either believe the fundamental teaching of the One Holy, Catholic, and Apostolic Church or we do not. In either case, the Faith is like a torch handed down to us from the past to light our way through the darkness of this world, but it is not ours to do with what we like. As it was entrusted to us, so we must pass it on, intact, and no fitter away any part of it.

If we are simply racing to achieve unity before science obtains the hydrogen bomb, we are wasting our time. Such a patchwork unity will have no effect on the world whatsoever. Let us shake off our hysteria, and reaffirm our faith in the truth as this Church hath received it.

(Rev.) WILLIS R. DOYLE.

Gettysburg, Pa.

## MY PRAYER

Light until bedtime—  
Lord, let me keep  
Sky-line and valley  
Till I shall sleep.  
Light until bedtime—  
Flame in my soul  
Spender and spender  
Giver and goal.  
Light until bedtime—  
One whom I know  
Close by while only  
Time flickers low.

LILLA VASS SHEPHERD.



# The Living Church

Established 1878

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and the Thought of the Episcopal Church.

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## Things to Come

| 1950 |  | JUNE |     |     |      |     |     |   | 1950 |  |
|------|--|------|-----|-----|------|-----|-----|---|------|--|
| SUN  |  | MON  | TUE | WED | THUR | FRI | SAT |   |      |  |
|      |  |      |     |     |      | 1   | 2   | 3 |      |  |
| 4    |  | 5    | 6   | 7   | 8    | 9   | 10  |   |      |  |
| 11   |  | 12   | 13  | 14  | 15   | 16  | 17  |   |      |  |
| 18   |  | 19   | 20  | 21  | 22   | 23  | 24  |   |      |  |
| 25   |  | 26   | 27  | 28  | 29   | 30  |     |   |      |  |

| 1950 |    | JULY |     |     |      |     |     |   | 1950 |  |
|------|----|------|-----|-----|------|-----|-----|---|------|--|
| SUN  |    | MON  | TUE | WED | THUR | FRI | SAT |   |      |  |
|      |    |      |     |     |      |     |     | 1 |      |  |
| 2    |    | 3    | 4   | 5   | 6    | 7   | 8   |   |      |  |
| 9    |    | 10   | 11  | 12  | 13   | 14  | 15  |   |      |  |
| 16   |    | 17   | 18  | 19  | 20   | 21  | 22  |   |      |  |
| 23   | 30 | 24   | 25  | 26  | 27   | 28  | 29  |   |      |  |

| 1950 |     | JULY |     |      |     |     | 1950 |
|------|-----|------|-----|------|-----|-----|------|
| SUN  | MON | TUE  | WED | THUR | FRI | SAT |      |
|      |     |      |     |      |     | 1   |      |
| 2    | 3   | 4    | 5   | 6    | 7   | 8   |      |
| 9    | 10  | 11   | 12  | 13   | 14  | 15  |      |
| 16   | 17  | 18   | 19  | 20   | 21  | 22  |      |
| 23   | 24  | 25   | 26  | 27   | 28  | 29  |      |

### June

2d Sunday after Trinity.  
Nativity of St. John Baptist.  
3d Sunday after Trinity.  
Wellesley Conference at Wellesley, Mass. (to  
July 1st).  
Conference on Christian Education for clergy,  
Salt Lake City, Utah, sponsored by De-  
partment of Christian Education (to 30th).  
School of Church and Economic Life at the  
University of Chicago (Federal Council)  
to July 29th.  
Brotherhood of St. Andrew Convention, Car-  
lisle, Pa.  
St. Peter.

### July

4th Sunday after Trinity.  
Northfield Missionary Conference. East North-  
field, Mass. (to 10th).  
Independence Day.  
Executive Committee, World Council, at To-  
ronto (also 7th).  
Central Committee, World Council at Toronto  
(to 15th).  
Kanuga Conference (adult, clergy, and col-  
lege) at Hendersonville, N. C. (through  
21st).  
5th Sunday after Trinity.  
Federal Council interdenominational institute  
on racial and cultural relations, Webster  
Groves, Mo. (to 14th).  
Silver Bay Conference on the Christian  
World Mission, Silver Bay, N. Y.  
6th Sunday after Trinity.  
Joint Commission of World Council and In-  
ternational Missionary Council, Toronto  
(to 18th).  
Lake Geneva World Missions Institute for  
Church leaders, Conference Point Camp,  
Williams Bay, Wis.  
7th Sunday after Trinity.  
Shrine Mont clergy seminar at Orkney  
Springs, Va., through August 4th.  
Graduate School of Theology, University of  
the South.

## THIS WEEK

ACCEPTANCE of his election as Suf-  
fragan Bishop of Dallas, subject to  
the usual consents, was announced by  
the Rev. G. F. Burrill last Saturday.  
Fr. Burrill was the associate of the  
present Bishop of Dallas when Dr.  
Mason was National Council secretary  
for Forward in Service.

NEXT bishop to be consecrated will  
be No. 500 in the American succession.  
Bishop Campbell, Coadjutor of West  
Virginia, was the 499th. (This was  
pointed out to us by Miss Alice Par-  
melee, editor of *The Living Church*  
Annual.) Awaiting consecration are  
Dean Shires, elected Suffragan of Cal-  
ifornia April 19th, and Fr. Richards,  
elected Suffragan of Albany May 17th,  
as well as Fr. Burrill, who was elected  
on May 30th. Since Fr. Richards must  
wait until he becomes 30 years old  
next January, No. 500 will probably  
be Dean Shires.

ALL is not well in Chinese Christian-  
ity, in spite of continued reports that  
there has been no concerted crack-  
down by the Communist government.  
News has come through of a series of  
meetings of Christian leaders and  
government representatives in Peking  
May 2d, 6th, and 13th, which formu-  
lated a 12-point proposal for lining  
the Churches up in support of the  
Communist program. Example: "[The  
Christian Church] must use effective  
education and propaganda methods to  
give the Christians a clear understand-  
ing of the part played by the imperi-  
alism of America, using the Church to  
cloak these nefarious imperialistic  
methods."

THESE PROPOSALS are still in the  
discussion stage. Some Chinese Chris-  
tians are in favor of voluntary sub-  
mission before force is used; others  
advocate standing for religious lib-  
erty come what may. Pray for the  
Christians of China!

THERE was excitement in Westches-  
ter County last week when a Roman  
Catholic priest objected to the holding  
of Somers high school's traditional  
baccalaureate service on the ground  
that it would violate the consciences  
of Roman Catholic pupils. Church-  
people were especially interested be-  
cause it had been announced that the  
Rev. Joseph L. Gerneck of Granite  
Springs, N. Y., had been invited to  
give the invocation and benediction.  
The State Department of Education  
ruled that such a service was illegal,  
but the school board voted to hold it  
anyway, and invited the objector to  
give either the invocation or the be-  
nediction. Finally all was settled ami-  
cably when Fr. Gerneck agreed to  
give only the invocation, an address  
by Rabbi Solomon K. Kaplan was offi-  
cially described as "non-religious,"  
and Msgr. Dargin, the Roman priest,  
agreed to give the benediction.

HYMNS at the controversial bacca-  
laureate were changed to "America"  
and "America the beautiful." "O God  
our help in ages past" was taken off  
the program. We intend to be sympa-  
thetic with religious scruples, but just  
how removing that hymn contributes  
to the greater glory of God is diffi-

cult to see. Imaginary conversation at  
the Pearly Gates: "What did you do  
to advance the cause of Christ on  
Earth?" "I got the students of Somers  
Central High to praise America in-  
stead of God." Things are tough in  
China, too.

THINGS are really tough in the Car-  
pathian Ukraine where the Uniat  
Church [an Eastern body in commu-  
nion with Rome] has been completely  
liquidated, according to the Vatican  
radio. The membership of four million  
has been annexed to the Russian Or-  
thodox Church, and all priests or lay-  
men who professed their allegiance to  
Rome have been imprisoned or de-  
ported. Seven of the Church's eight  
bishops were deported to Siberia,  
where two have already died, accord-  
ing to the radio report.

THE COMMUNIST candidate, Pastor  
Laszlo Dezser, was elected to succeed  
Bishop Ordass as head of the Hungar-  
ian Lutherans last week, in accord-  
ance with advance predictions. RNS  
said that he received a total of 180  
out of 238 votes.

PRECEDENT was broken last week  
when the Augustana Lutheran  
Church voted to become a charter  
member of the National Council of  
Churches, which will be constituted in  
Cleveland, Ohio, next November as  
the overall agency for coöperating  
Christianity. This was the first time  
in history that a Lutheran body in  
the United States had undertaken full  
membership in a national interchurch  
organization, according to Religious  
News Service. The United Lutheran  
Church is also expected to join.

AN ACTIVE program to help organ-  
ists, choirmasters, and parishes, was  
adopted by the Commission on Church  
Music, meeting June 6th and 7th at  
Seabury House. Pamphlets on music  
for weddings, for funerals, and for  
small churches are in preparation, a  
series of phonograph records is  
planned, and a school of Church mu-  
sic, to be held in 1951, is also under  
consideration. Bishop DeWolfe was  
elected chairman, the Rev. Peter R.  
Blynn secretary, and your Church mu-  
sic editor, the Rev. John W. Norris,  
treasurer.

JUNE CONTINUES. Dean Suter's en-  
gagement to Miss Alice Hoyt Elmer  
of New York was announced by her  
parents on June 8th. The wedding is  
planned for some time in the summer.

SPEAKING of conversions, as we  
were last week, what better gift can  
you give an adult baptismal or confir-  
mation candidate than a subscription  
to *The Living Church*? A six-month  
subscription at \$2.00 will help him off  
to a good start in his Church life and,  
if you remind us, we'll also send the  
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"Outline of the Christian Year." Strictly  
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Peter Day.



## A VOICE IN THE WILDERNESS

By Edna G. Robins

# The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

THE Jews were so sure that the Messiah would come to deliver them from the oppression of Rome, that they hurried in great crowds to the wilderness of Judea when John the Baptist began preaching, in the hope that the moment of their deliverance was near.

Perhaps they knew a shock of disappointment when they caught sight of the wild, uncouth figure of the Baptist in his camel's hair garment. Here were none of the trappings of temporal power. Here they saw no evidences of military might. This man with his burning eyes and his searing speech might well be, however, one of the old prophets returned to announce the immediate advent of the Lord.

But John scorned to appear other than what he was — a man who had lived as a hermit in the desert, who had kept far from the dwelling places of his people until God called him to preach the baptism of repentance.

### PREACHER STRIKES TERROR

As he sees the multitude who have flocked to hear him, the preacher does not become exalted with a sense of his own importance. He is possessed by so righteous an anger that he gives no thought at all to himself. He lashes out with his tongue at these people who, expecting the Messiah to come as their deliverer, have not considered that He would also appear as their judge. He strikes terror into their hearts by telling them he is the messenger of one who will baptize them with fire, who will sift them as wheat, burning up the chaff.

During the years in the desert John did not learn to have a respect for persons in exalted positions. To high and low alike he thunders, "Repent! The kingdom of heaven is at hand!" Awestruck, the listeners confess their sins and are baptized. And even as he baptizes them, John repeats again and again, "After me cometh a man which is preferred before me, for he was before me." He bears faithful witness to his Lord by his humility.

When Jesus appears on the bank of the river Jordan, John the Baptist hails Him at once as the Lamb of God. He is ready to take the lowest place, acknowledging his own unworthiness so much as to touch the shoes of the Master. He points Jesus out to two of his disciples and watches uncomplainingly as they im-

• *By what authority does a "Prayer Book clergyman" direct a hymn to be sung immediately after the prayer for the whole state of Christ's Church? (Prayer Book page 75).*

I suspect that his sole authority is the immemorial usage of the parish. That usage probably originated from the rubric on page 84 in the Prayer Book providing for the recitation of at least the Communion Service up to the end of the Gospel upon Sundays and Holy Days when, for any reason, a Communion is impossible.

Prior to the 1892 revision, this shortened service or Ante-Communion ended after the Prayer for the whole Church. In most parishes of this period the service was said in this manner on three Sundays of every month so that the people became accustomed to hearing a closing hymn in fairly close connection with the prayer for the Church. When this Ante-Communion was used there was, however, the blessing before the closing hymn. At the Communion service, of course, this blessing was not said, and I think there can be no reasonable doubt that the intention was that the service should continue smoothly without any interpolated music or pause, but it is easy to see how some might interpret it differently.

There has never been a rubric directing a hymn at this time, but there was a bad custom of making a pause after the prayer for the Church during which those who were not going to receive Communion withdrew and a hymn or organ interlude was introduced at this

entirely unauthorized pause, on the analogy of the Ante-Communion.

Bishop Arthur Cleveland Coxe, Western New York, wrote some time before 1860 a long and scathing poem about this custom, entitled "The Soul Dirge":

..... "You had thought the Church a prison,

Had you seen how they did pour,  
With giddy, laughing faces

From the consecrated door,

There was angel's food all ready,

But the bidden, where were they?

O'er the highways and the hedges,

Ere the soul-dirge cease to play .....

I presume that there are many parishes where the custom of music at withdrawal at this point has been fixed for over a century and is therefore hard to get away from, but music at this place does not need to be a "soul-dirge." The people do not have to leave at this point and the hymn can be aptly chosen to lead into the mood of the approaching exhortation and confession. The rubrics on page viii, and pages 70, 73, 82, and 83 clearly show what the Prayer Book regards as the proper places to insert extra musical numbers in the Communion service.

This answer is not to be taken as a condemnation of the service of Ante-Communion when a full celebration is impossible. This service is entirely biblical and may be commended as bringing the congregation at least in some touch with the liturgy of the day. It comes objectionable only when it is used without necessity as a substitute for complete obedience to our Lord's command

mediately leave him and follow after the Lord.

Although John was humble before his Lord, he stands up boldly to reprove the unrighteous. Not only does he upbraid the Pharisees who make of their religious observances a cloak to conceal their secret sins, but he fearlessly accuses King Herod himself who shamelessly and openly does that which is evil in the sight of the Lord.

Herod, who is accustomed to having men fawn upon him and envy him, is amazed and disturbed by the uncompromising honesty of the preacher. But John, who has faced the king of beasts

in the wilderness, has no fear of a bold and sensual king of men. Without flinching he has heard the roaring of wild beasts during his nightly watch under the stars; he will not tremble before the threatening voice of Herod and his minions.

### THE BAPTIST WARNS US

To us also John the Baptist cries warning. He would have us realize that He who comes as our deliverer and savior comes also as our judge.

To us too, he cries: "Repent! Prepare!" And how can we do better than follow his own example?



# The Living Church

NO.  
25

SECOND SUNDAY AFTER TRINITY

## GENERAL

### MISSIONARIES

#### Volunteer to Cape Mount

Miss Nellie H. McAuley of Detroit is to go to Liberia on May 29th to assist in the training of teachers and development of curriculum at the House of Bethany for Girls at Cape Mount.

The Overseas Department of the National Council announces further that Miss McAuley will work as a volunteer, without expense to the Council, even transportation, and that she will remain four to six months.

Miss McAuley is a life-long friend of Miss Eleanore Ten Broeck, principal of the House of Bethany, who is reported to be delighted to have skilled help in giving what is one of the most pressing problems of the mission.

Several native girls, high school graduates, will be trained for teaching, especially in pedagogy and psychology.

Miss McAuley retired from a long term of service in the Detroit public schools, having been a critic teacher to other training groups. She has been active in the program of Christian education of the diocese of Michigan. She has been treasurer of the Birthday Basket Offering in Michigan for years, and has wide experience as teacher and primary department supervisor in church schools. She is a member of the diocesan planning committee. In Detroit, she is a member of St. Joseph's parish, and a former member of Trinity.

### MINISTRY

#### Shrine Mont Seminar

Ten lectures on St. Thomas Aquinas and five on St. Augustine will be presented by the Rev. William T. Holt, of Christ Church, South Pittsburg, Tenn., at the 21st annual Shrine Mont seminar for clergy this year.

Other members of the faculty for the conference, which will be held from six to supper on July 24th through one PM dinner on August 4th, are:

The Rev. George J. Cleaveland, canonrarian of Washington Cathedral, director; the Rev. James W. Kennedy, Christ Church, Lexington, Ky., who will present 10 lectures on the life and work of Henry Drummond; the Rev. William Dunphy, St. Mark's Church, Philadelphia, 10 lectures on the great Chris-



MISS TEN BROECK: Help from a life long friend.

tians of history; the Rev. Churchill J. Gibson, St. James' Church, Richmond, Va., chaplain.

There is no registration fee, but advance notice on intention to attend will ensure reservations. The \$30 rate covers the 11 days, and is also available to members of families of clergy attending, with a reduction for children under 12.

Reservations and prospectus may be obtained from Wilmer E. Moomaw, manager, Shrine Mont, Orkney Springs, Va.

#### Henry W. Sherrill Ordained

The Presiding Bishop presented his son, Henry W. Sherrill, to Bishop Nash of Massachusetts for ordination to the diaconate last week. The Rev. Mr. Sherrill, a Yale graduate, will be graduated from Virginia Theological Seminary this month, and then will go to Grosse Pointe, Mich., to serve his diaconate as curate at Christ Church, where the Rev. J. Clemens Kolb is rector.

### CANADA

#### Canon Coleman Elected to Episcopate

The diocese of Qu'appelle on May 31st elected the Rev. Canon Michael Coleman as sixth bishop at one of the largest synods ever assembled in Saskatchewan. The bishop-elect, who has asked for two weeks in which to consider, is known in the United States by

reason of the many missions he has conducted here. Last Lent he led missions at St. Bartholomew's, New York, and at St. Philip's, Harlem. Until his acceptance of the parish of Quamichan with Cowichan a few months ago he was canon-missioner of the diocese of British Columbia and is still on its staff.

The Bishop of that diocese, the Rt. Rev. Harold E. Sexton, said of him:

"Canon Coleman seems to be the most appropriate choice for this missionary diocese. He was very surprised to hear of his election and did not even know that his name was up."

#### Name Change Supported

With only a few dissenting votes the Toronto Synod approved the changing of the Church's name in Canada from "the Church of England in Canada" to "the Anglican Church of Canada." The change was discussed by the General Synod last fall and decision was deferred until the dioceses could be consulted.

By a good-sized majority the Synod turned down a recommendation to admit women to the Synod. [RNS]

#### "The Cry is for New Men and New Money"

The synod of the diocese of New Westminster, in which is included the rapidly growing area of greater Vancouver, was confronted at its recent session with the need to raise \$150,000. The sum is needed to finance the formation of 12 new parishes that will keep pace with the rapid increase in population and encourage the trend toward Christianity.

"The cry throughout the Church," said Bishop Sir Francis Heathcote, "is for new men and new money." He advocated an Every Member Canvass throughout the diocese.

### FEDERAL COUNCIL

#### Freedom from News Discrimination

Church groups have been urged to press for impartial news, radio, and newsreel coverage for all groups, regardless of race, religion, and nationality.

The recommendation was made by



the third annual retreat of denominational and interdenominational race-relations secretaries held under the auspices of the race relations department of the Federal Council of Churches. National secretaries representing nine major Protestant denominations, the YWCA and YMCA, and the United Council of Church Women attended the two-day sessions in Greenwich, Conn.

At the same time, the retreat group noted progress on the part of newspapers in omitting racial designations and using courtesy titles. It urged that such practices be extended across the country. A brief manual to serve as a guide for local groups in promoting such measures among newspapers and radio stations is being prepared.

Another proposal made by the secretaries was that the race relations department of the Federal Council serve as a central "clearing house" for Church agencies seeking information on the work of organizations in the field of civil rights and race relations.

Dr. J. Oscar Lee, executive secretary of the Federal Council race relations department, reported that his department is now locating churches to serve as "demonstration units" in the development of interracial programs. [RNS]

## INTERCHURCH

### NCCC Booklets

To acquaint members with the purposes and meaning of the National Council of the Churches of Christ in the USA as a single instrument of cooperative Christianity, the planning committee has prepared a graphic, comprehensive booklet entitled, "Christian Faith in Action: The Churches Working Together."

The constituting convention is set for November 28 to December 1, 1950, in the Cleveland Arena. In order to develop interest in the four-day conclave, and the services of rededication in the local churches December 3, 1950, the first Sunday in the life of the National Council, the planning committee has issued two other pieces, "To Exalt Christ in America" and the formal invitation to be considered for appointment as a "visiting delegate" to the convention. These are being sent to 875 state, county and city councils of Churches and of religious education, 1600 state and local councils of Church women, and 2,000 ministerial associations.

## RADIO-TELEVISION

### PRC Workshops

Episcopal priests and laymen interested in learning about religious radio and television as it can be used on the

local and diocesan level are invited to attend one of a series of workshops sponsored by the Protestant Radio Commission.

The next workshop will be held at Temple University, Philadelphia, Pa., from August 6th to 31st. National network officials will instruct Church representatives, and full studio facilities will be available for use by the Episcopal representatives.

From November 12th to 17th, a workshop exclusively devoted to the religious possibilities in television will be held in Syracuse, N. Y. In Des Moines, Iowa, a workshop will be held from October 21st to 28th.

The Episcopal Church, which recently became a member of the PRC, has previously not been represented at many of these workshops.

Further information is available from the Rev. Everett Parker, director, PRC, 297 4th Avenue, New York 10.

The cost of the workshops is nominal, and a number of scholarships are available.

## CONFERENCES

### Music School Again, at Cranbrook

The plan, inaugurated in 1949, of conducting a school of Church music in conjunction with the Cranbrook Adult Conference will be continued this year.

Officials of the diocese of Michigan have announced the completion of plans for the annual Cranbrook summer conferences sponsored by the diocesan department of Christian Education. The Cranbrook Adult Conference, for clergy, women of the Church, and Church musicians, will be held at Cranbrook School and Christ Church, Cranbrook, Bloomfield Hills, from June 18th to June 22d.



BISHOP EMRICH: Cranbrook leader.

The Cranbrook Youth Conference, for young people who have completed the ninth grade in public school, will be held from June 25th to June 30th at the same places.

The theme of the Adult Conference will be "The Trinity." Leaders will include:

Bishop Emrich, the diocesan; the Rev. Gibson Winter, a member of the Parish Community near Brighton, Mich.; Miss Maude Cutler, director of the department of women at Philadelphia Divinity School; Dr. F. W. Dillistone, professor of Theology at the Episcopal Theological School; the Rev. Clark L. Attridge, D.D., rector of the Church of the Incarnation, Detroit; Mrs. Orren L. Andrews of Birmingham, Mich., president of the Michigan branch of the Woman's Auxiliary; Miss Margaret Culley, diocesan field worker for Christian Education; and the Very Rev. John J. Weaver, dean of St. Paul's Cathedral, Detroit.

In charge of the School of Church Music will be:

August Maekelberghe, organist and choirmaster of St. John's Church, Detroit, who will act as dean and conduct a class on organ repertory and registration; Dr. Maurice Garabrant, organist and choirmaster of Christ Church Cranbrook, who will lead a class on the problems of the present day Church choir; and George Hunsche, organist and choirmaster of St. Andrew's Church, Ann Arbor, who will lead a class on service playing.

Bishop Hubbard, the suffragan, will be in charge of the Cranbrook Youth Conference.

The daily program at the Conference calls for a celebration of the Holy Communion; a short meditation by Bishop Hubbard; class periods; and special afternoon and evening activities.

## MUSIC

### Gregorian Chant

#### Traced to Jerusalem

The Hebrew Union College—Jewish Institute of Religion announced recently in New York that Dr. Eric Werner, musicologist, has substantiated the common source of Jewish and Christian liturgical music in the ancient Jewish Temple in Jerusalem.

According to the announcement, Dr. Werner's research has resolved a subject about which there has been controversy for almost 2000 years.

The Jewish seminary said that Dr. Werner, in recognition of this research, has been invited by the Vatican to deliver an address on "The Interdependence of Synagogue, Byzantine and Gregorian Chant" before the International Congress of Catholic Church Music to be held at the Pontifical Institute of Sacred Music in Rome at a special Holy



convocation beginning May 25th. While in Rome, Dr. Werner will prepare papers on the common liturgical and musical ground. These papers will be offered before an international group of scholars under the chairmanship of Eugene Cardinal Tisserant, secretary of the Congregation for the Oriental Church. The invitations are expected to be the first extended to a Jewish scholar.

Dr. Werner's work was said to have substantiated the following:

- (1) Two Jewish Levitical singers from Jerusalem, Christian proselytes who had been brought to Rome by Pope Damasus in the 4th century, transmitted the Jewish music and liturgical tradition directly to the Roman Catholic Church. They are identified on burial markers in the Roman catacombs.
- (2) The origin of eight church tones can be traced to Jewish and ancient Hittite inspiration.
- (3) Almost all the psalm tones of the Roman and Armenian Churches can be found in chants of the Yemenite and Babylonian Jews who have not had any contact with the church or the rest of world history during the historical period.
- (4) All the archaic strata of the Gregorian Chant are based on Jewish sources and modes.
- (5) The text of the famous hymn *Dies Irae* had its origin in Palestine under Byzantine domination.
- (6) Hebraisms occur in early Christian liturgies, especially in the liturgy of the Armenian Church.

Dr. Werner, professor of Jewish music at the Hebrew Union College-Jewish Institute of Religion and chairman of the executive committee of the Hebrew Union School of Sacred Music in New York, has presented the evidence supporting his findings in a book called *The Sacred Bridge: Studies on the Liturgical and Musical Interdependence of Church and Synagogue During the First Millennium*. It will be published in London next year. [RNS]

## SOCIAL RELATIONS

### Parish Application

Discussing the problem of alcoholism, the Study Conference on Social Relations in the parish, called by the National Council's Department of Christian Social Relations, the Rev. Otis R. Rice of St. Luke's Hospital, New York, noted that clergymen have the advantage in treatment of alcoholics. Factors making up this advantage include a privileged, confidential relationship; the common language and worship of the church; the sacraments and sacramental life; the word of God; the art and power of prayer; a rule of life.

At the conference, which was held at Leabury House, the Rev. Leland B.

Henry of the New York Social Service Commission discussed the growing problem of dealing with the aged. Their number is increasing, he said, and they are a grave danger to the economic system because they and their families are victimized by unsound support plans; because earned pensions encourage retirement at 65 though aging is not strictly chronological; because mass retirement, plus prolonged schooling of young people, places the support of the economy upon a smaller segment; and because gradual inflation lowers the value of fixed pensions.

Mr. Henry outlined the responsibilities of the state for the aged, and suggested that the Church should concentrate upon a lessened emphasis on large congregational institutions for the well aged, the development of shelter services centered in the parish, and emphasis on the spiritual needs of the aged in the parish.

Mr. and Mrs. Ralph S. Barrow, of the Massachusetts Church Home Society, spoke on various phases of child welfare, and summarized their beliefs that the leadership of the Church in this field can be utilized to develop community-wide movements for adequate, well-supervised leisure-time programs, full use of existing facilities and adequate social resources for children with problems. Churches, they said, can also sponsor institutes or seminars on marriage and the family.

"There are growing interest and awareness of problems of civil liberties

and human rights," Mr. M. Moran Weston, of St. Philip's Church, New York City, told the conference. "At the same time," he added, "there is a lack of understanding of the universality of application and a wide regional difference in advancement."

Speaking on the armament race, the Rev. Richard T. Fagley of the Federal Council, declared that the Church must remain a haven of sanity to prevent hysteria and fear from gaining control and resulting in persecution of liberals and undue militarism. It must prevent the destruction of democracy by the very efforts made to save it. It must replace fear with Christian faith and conviction.

Miss Dorothy Stabler and the Rev. Arnold M. Lewis presented to the conference methods of increasing lay participation in the program of the Church, urging that "real and intelligent jobs" for both men and women be provided; that converted lay people give their time in the political and social life of the community; that the Church shall support lay people in carrying Christian convictions to their own vocations and vocational groups.

The Rev. Dr. Almon R. Pepper discussed parish structure, saying that Churchpeople want ways and means of doing something about social problems.

"The parish and the Church generally must provide some organized channels for social study and community action."

## NATIONAL COUNCIL

### How Does a DP Feel?

How does a Latvian woman, a Displaced Person, feel when she comes to the United States?

National Council announces that Miss Margaret Ruth Adams has prepared a monologue which portrays such a woman as she arrives at a pier in New York city. In gathering material for her monologue Miss Adams worked as a reception volunteer for Church World Service in New York at the piers and railway stations.

Miss Adams has been presenting monologues for 15 years. Many of them were written under the auspices of various social agencies. Her fee is \$25 and travel expenses. Her address: 223 St. George's Road, Ardmore, Pa.

## GFS

### Segregation, But No Prejudice

In a restatement of its policy on race relations the Girls' Friendly Society has declared that when a parish made up of one racial group asks to organize a GFS branch on the basis of segregation, that privilege shall be granted.



THE REV. DAVID E. RICHARDS: *Elect of Suffragan Bishop of Albany on May 17th [L.C., May 28th] Fr. Richards (born January 23, 1921) cannot be consecrated before reaching the canonical age of 30.*



## JAPAN

### Intensive Forward Movement

By PAUL RUSCH

The General Synod of the Holy Catholic Church of Japan always occurs in the year after the American General Convention. Still lacking large gathering places due to war time destruction, the Japanese Synod this year was streamlined to official services and sessions and held for three days on the campus of St. Agnes' Girls' High School, Kyoto, April 18th to 21st. Ten of the Japanese diocesan bishops and the two foreign suffragans (Bishops Viall of Tokyo and Powell of Mid-Japan) made up the House of Bishops and three clerical and three lay deputies from each of the ten dioceses made up the lower house.

Evangelism and plans for the reorganization and strengthening of the National Council were the highlights of the sessions. An intensive Forward Movement was initiated with a goal set to attain 100,000 members by 1959. In 1959 the Church commemorates the 100th anniversary of the arrival of the pioneer Anglican missionary—Channing Moore Williams. The program calls for the reestablishment of the Church's publishing and educational facilities. The most pressing need of the Church as it rises out of the past ten years of crisis is for Christian teaching literature. Lack of funds and paper shortage presents a colossal problem in addition to the rehabilitation of destroyed church properties.

The 10-year evangelistic campaign was inaugurated Whitsunday beginning

with an emphasis on personal work among families and neighbors. An aggressive training program for laymen is to be undertaken in each diocese to use lay power in opening mission stations. There are less than 300 ordained clergy, Bible women, catechists, religious, and Anglican missionaries in Japan. This means there is one active professional Church official or worker to each 267,000 Japanese. Unless an aggressive evangelistic program is actively aided by use of trained laymen the task in Japan is terrific. It is sometimes forgotten that in a population of 83 million there are only 500,000 Christian Church members of whom approximately one half are Roman Catholic.

Considerable time was given by the Synod to revision of the Constitution and Canons. Presiding Bishop Yashiro emphasized strengthening of the work of the National Council and making its membership more representative of the 10 dioceses. Since the Nara Synod in 1947, much progress is noted in regularizing the functions of the National Council (Kyomuin). This responsibility was little known in the native Church prior to Pearl Harbor. Up until that time many of the normal Council functions were in large part directed by missionary leaders. But a pattern of a workable Council is beginning to evolve and much hope for the future is anticipated.

Until that portion of the Iwasaki Estate in the Hongo area of Tokyo, still occupied by the Army is released, the National Council will not be able to pull together effectively in one center its now makeshift offices. When the estate is completely released provisions will at once be available for a completely centralized national Church activity and the Presiding Bishop and all official agencies will be brought together.

The Church Pension Fund got off to a new start. Each of the parishes are to provide Yen 200 per month for each ordained worker. It is hoped that a fund will soon be reestablished which aims to provide ultimately a monthly pension of Yen 3,000 (about \$10) for any clergyman who has served 25 years in the Church's work after he reaches his 65th birthday.

Hereafter bishops of the Nippon Seikokwai will be called "Shukyo" (chief pastor) instead of the former title of "kantoku." The new Japanese word for priest is "shisai" (celebrant) instead of "choro." This action was initiated at the 22d Synod held at Nara in 1947 and became final by the Kyoto Synod's action.

The Rev. K. Nishimura was reelected chairman of the Council. The Rt. Rev. Shoichi Murao was named head of general affairs; the Rev. Matsutaro Okajima,

chairman of Church literature; the Rev. Tsunetoku Takase, chairman religious education; the Rt. Rev. Sadaji Yanagihara, chairman of evangelism; M. Saburo Matsuno, chairman of finance; Bishop Yanagihara, chairman of social work. Bishop Murao was also named head of the committee on liaison with the Mother Churches.

## EGYPT

### Coptic Crisis

A long-standing jurisdictional dispute between the clergy and the laity in the Egyptian Coptic Church has recently come to a head with Government intervention in the election of a new laymen's Community Council.

The previous Council, composed of 24 Coptic laymen with the Patriarch Amba Yousab, as presiding officer, had failed to hold elections as its constitution required in October, 1949, the date which marked the end of its five-year term of office.

The reason given by Council authorities for the delay was that the Council had submitted proposals to the government for modifying the present system of election (franchise is given to all Coptic laymen over 30 who pay a poll tax of 50 piasters — about 15 cents).

When the government failed to respond to proposals of election reform by early this year, the Council decided to proceed with the elections anyway.

But clerical forces within the Coptic Church apparently decided that the Council had exceeded its legal prerogative. An organized attack was made on the room in which the Council was meeting to arrange the elections, the lists of registered voters were destroyed, and the Patriarch declared that actions of the Council were null and void.

At this heated point in the proceedings, the Egyptian government stepped in, put a law through Parliament empowering the Minister of the Interior to appoint a temporary Council to see the Coptic Church through new elections to be held this summer.

During the past 50 years Christian missions in Egypt have made a deep imprint on the minds of educated Coptic laymen who have felt that the Coptic Church could well adopt many of the methods of religious education and social action used by Churches in Europe and America.

The conflict of approach between clergy and laity has found a focus in relations between the hierarchy of the Coptic Church and the Community Council and foreign missions observers in the United States feel that the present jurisdictional and legal difficulties are reflections of this central problem. [EPI]



BISHOP YASHIRO: A stronger and more representative National Council.



# REED FARM

By Margaret Anderson

CHRIST is risen from the dead, trampling down Death by death, and upon those in the tomb bestowing life."

How much these words must have meant to the Displaced Persons who were gathered together at Reed Farm near Nyack, New York, on Easter night! Not only were they worshipping in a chapel which was theirs because they had fashioned it with their own hands; they were also feeling the life-blood that flowed in their veins now that they were in America, where they could hope for their future. When the priest chanted, "Christ is risen," they answered fervently, "Indeed He is risen."

Four days earlier a fire in the house had made the chapel at Reed Farm unusable. For a few hours there was despair. Then things began to happen. Several tons of straw brought in from the barn were used as a cover for the cement floor to absorb the water which was standing in puddles. This was covered with dirt which was packed down tightly till it made a good floor. A simple, but effective iconostasis was hurriedly built, and the ikons and banners which the fire had not destroyed were hung in place. Green branches decorated the pillars and spring flowers added a note of color. The DP's, by working early and late, had changed a damp basement room into a house of worship. On Easter night all was ready.

As the service progressed the physical aspects of the room were soon forgotten. One became conscious only of the music and the prayers of these Displaced Persons, who were still wearing the clothes they had worn in the camps in Germany. In the early hours of the morning, when the liturgy had ended, Countess Alexandra Tolstoy greeted us with the Easter message, and invited us to share in the breaking of the fast, a veritable feast with pickling pig, ham, colored eggs, kouch and pascha — all made from things grown on the farm.

Countess Tolstoy, the one who is responsible for the remarkable work done for Displaced Persons at Reed Farm, is the true daughter of the great Leo Tolstoy. Like him she believes that caring for suffering people and living close to



THE COUNTESS AND HER POULTRY: Countess Tolstoy (left) and some of her 10,000 chickens.

the soil are the highest expression of one's religious life. In Reed Farm she has combined the two. Following in her father's footsteps she is a farmer, social worker, administrator, author and lecturer.

During the war period, many mornings she used to be up at five, going the rounds of the farm. "Virginia," the sow she brought from Virginia in the back of her car, was one of her worries. The five thousand chickens (now ten thousand) were her special project. She was a farmer at heart, and a competent one at that. At seven she would start for New York in the station wagon, which had been loaded with eggs to sell to special customers. By nine she was at the offices of Tolstoy Foundation directing the work of sending relief to Russians in Europe.

During the last two years Countess Tolstoy has given most of her time to displaced Russians. Many trips are made to Washington when problems have to be ironed out on governmental levels, covering operations both in the United States and overseas. In Germany she is ably seconded by her close collaborator, Mrs. Tatiana Schaufuss, who represents Tolstoy Foundation in the selection and processing of papers for the four thousand "cases" (more than ten thousand persons) for which the Tolstoy Foundation has taken the responsibility for resettlement in the United States. Two other trained social workers of the Tolstoy Foundation are on the staff of Church World Service in Germany and Austria. In this way Countess Tolstoy embraces in her organization the whole process — from the desolate Displaced Persons camps to the

farms, homes, and factories where these people are being settled as useful future American citizens.

Financing this great undertaking has been Countess Tolstoy's most difficult task. She has had to depend on the farm, her lectures, and contributions from interested people. Last year the Presiding Bishop's Fund gave twelve thousand dollars to assist this Displaced Persons service. On many occasions the treasury has been nearly empty, so "miracles have become a regular part of the budget." Only Countess Tolstoy's faith in miracles and her indefatigable spirit have kept Tolstoy Foundation and Reed Farm going all these years.

One has only to visit Countess Tolstoy at Reed Farm to find that while she is the heart of the colony, it is the people around her who are the reason for its existence. She loves them and lives for them. The faith she has in them is inspiring.

Tolstoy Foundation, the chief organization serving the needs of Russian Orthodox DP's, has been bringing about one hundred and twenty of these each month to America. Of the total number about twenty per cent go directly to relatives or friends. The rest go to Reed Farm where they remain a few weeks until they can find a place in American life. At the farm they have good food, lessons in English, and help in learning the customs of America. As they work in the kitchen and in the fields, the example of Countess Tolstoy and her associates helps these people to understand that in America working with one's hands is noble, and that being good Russians will eventually make them good Americans.





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## IN THE

As administered

St. Thomas,

A picture article

"Have you ever heard of the VIUSA? The Virgin Islands of the United States of America they are, if you write them full, and they lie in the northeast corner of the Caribbean, decked in eternal summer, and so begirt and penetrated by a coast seducing heavenly calm that the Virgin Islanders believe, and with some show of reason, that tired angels use them as a rest house, and sit and preen their wings and catch immortal breaths there, and convey their reports before they start off again for heaven."\*

IT isn't six o'clock, but they have already begun to assemble for a service that is to begin at eight! Bishop Boynton has arrived early in the day by plane, and everyone is excited at the prospect of his visitation to the parish for Confirmation.

At seven the parish hall is filled with the candidates, who are being dressed—the girls in veils, the boys in sashes (*upper left*). In the midst of all the confusion a photographer arrives to take the pictures.

Twenty minutes before the time the service they are ready—all 82 of them—and in line; and it is hard to realize that children who have been full of mischief during their five months of instruction (when they came to church twice a week for a weekly total of four hours) can now look like such little angels.

After the entrance of the Bishop (*middle left*), the candidates are presented by the Ven. John A. Swinson, rector of All Saints' and archdeacon of the Virgin Islands (*lower left*). F

\*From *Virgin Islanders*, by the Rev. John Le (London: Hutchinson).

PRESENTED (*left*): Girls in veils and boys in sashes (*upper*), after the entrance of the Bishop (*middle*), are presented (*lower*).



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# IN FIELD

ints' Church,

May 4, 1950

Frances Bemont

winson is to celebrate a week later (May 10th) the 23d anniversary of his rectorship, and on August 2d the 25th anniversary of his priesthood—spent almost entirely in this one mission field.

It is a custom at All Saints' for the Bishop to catechize the candidates before the actual laying on of hands, and this he does on this particular occasion, selecting questions at random from the Offices of Instruction in the Prayer Book. The tone of voice and the assurance with which the class make the answers are an indication to him, and to all the congregation, that they have learned well those "things which a Christian ought to know and believe to his soul's health" (*upper right*).

Another custom at All Saints' at Confirmations is for the Bishop to kneel before the altar and lead the congregation in singing the *Veni, Creator Spiritus* ("Come, Holy Ghost, our souls inspire"), before the actual Laying on of Hands. This he is shown doing (*middle right*).

Then, one by one, the candidates move forward to their place at the altar rail for the Laying on of Hands (*lower right*). Solemnly and quietly they return to their seats in the church; and in the stillness one is keenly aware of the presence and power of God the Holy Ghost.

The service concludes with Benediction of the Blessed Sacrament, and then all is over—or rather just beginning: for 83 communicants (one confirmed by the Bishop earlier in the day) are added to the list of 2367 communicants of All Saints' Parish—one of the largest parishes of the Episcopal Church anywhere in the world.



CONFIRMED (*right*): Catechizing by the Bishop (*upper*) and invocation of the Holy Ghost (*middle*) precede actual Confirmation (*lower*).



## Catholicity\*

NASHOTAH men have never claimed to have a monopoly on the Catholic Movement. Other seminaries have graduated Catholics, and plenty of them. And yet, it can certainly be said that the stamp and character of the Catholic Movement in this American Episcopal Church is the stamp and character of Nashotah House. With some inevitable exceptions, Nashotah men act virtually as a unit on the great issues before the Church. An invisible wind blows them in one direction and they turn in that direction; an invisible wind blows them in another direction, and they turn in that direction. It makes no difference if the man who has lately been leading them does not turn with them; they leave him to his own devices.

As Nashotah men go, so goes the Catholic Movement. Usually it can be said that the invisible wind the Anglo-Catholics follow is the wind of the Spirit bidding them adhere loyally to the great verities of the Catholic Faith. But occasionally it does happen that what we defend so instantly and uncompromisingly is not the Catholic Faith, but a temporal and temporary manifestation of that Faith which may not be either essential or desirable in terms of the problems of today.

Catholicity is, of course, one of the four notes of the Church. It is something given to us by God for all times, all people, and all places. Baptismal regeneration, the Eucharistic sacrifice and Communion, the apostolic ministry, the priestly power of absolution, the gift of the Holy Spirit in Confirmation, the indissolubility of Holy Matrimony, the Sacrament of Healing—these with the Scriptures and the Catholic creeds are fundamental components of our Catholicity. And they are the central concerns of the Catholic Movement. But when Catholicity takes visible expression in this fallen world, it becomes an "ism"—Catholicism. And this historical manifestation contains a goodly admixture of the human with the divine. In history, Catholicism has been known to commit the blasphemy of eternalizing the temporal—as, for example, the medieval papacy's attempt to theologize its temporal power with the doctrine of the Pope as the vicar of Christ. Anglo-Catholicism, too, can be wrong, can commit serious mistakes. One example is the late Eucharist without a Communion of the people. This incomplete rite was once thought to be the ideal of a Catholic parish, but today we all know better.

Catholicity and Catholicism share the same adjective, "Catholic." Usually, it is right that they should, for the principles of the former are in general the policies of the latter. But there is a danger involved in attempting to make too close an identification of Catholicity with Catholicism—the danger of failing to distinguish between the eternal and the temporal, between ends and means, between the works of God and the works of men.

This distinction between Catholicism and Catholicity is important to us because, while we of the Episcopal Church may be forced to look to another communion for an example of simon-pure Catholicism, we need not look outside our own

front yard for a Church that possesses all the Catholicity there is or can be, short of the reunion of Christendom. Catholicity is a bigger thing even than the Sacramental system; it covers the whole range of religious experience; and in the divided state of Christendom, it is expressed also by an insatiable thirst for unity with Christians of other communions. The Catholicity of Anglicanism, and of the Episcopal Church, is much broader and more fully developed than that of Rome. And our Catholicity is no monopoly of the Anglo-Catholics, even though we sometimes talk and act as if we thought it was.

Our talking and acting in this way has sometimes led Churchmen of other schools to level at us the charge that the Anglo-Catholics look upon themselves as a "sect within a sect"—an ingrown, self-satisfied, intolerant, ritualistic group owing no loyalty to the Church of which we are members.

THERE is enough truth in this charge to require us to engage in a little self-examination.

The first question in that self-examination is: Do we trust our own Church? Do we look upon our bishops as our pastors in Christ, whose godly admonitions we follow with a glad mind? Or do we decide for ourselves which of their admonitions are godly?

Do we trust General Convention? Do we look to the Convention as a great opportunity for the Church to take counsel together for the prosecution of its work? Or do we expect each Convention to "sell us down the river," and fervently wish that it would never meet?

Do we trust the National Council? Or do we constantly expect it to compromise the Faith and sell out to pan-Protestantism? In what tone of voice do we usually say the magic numbers, "281"?

It sometimes appears that the confidence of the Anglo-Catholics in the Episcopal Church as a whole is very weak; and correspondingly weak is our determination to abide by the national Church's laws and to support its enterprises.

There are obvious historical reasons for this point of view. In England, the spiritual sterility of the 18th-century episcopate left us with an abiding distrust of bishops. In fact, the Church today seems to divide into two groups in its attitude toward bishops—those who consider them nonessential but beneficial; and those who consider them essential but not beneficial.

Then, the crushing weight of political domination in the English Establishment made it difficult almost to the point of despair for the Church to reform itself. Some great men did despair in the past, but others of sturdier faith took their places.

And in our own country, the great upsurge of individualism in a sectarian environment has had effects. On the one hand, it has forced us to an unhistorical enmity to the word, "Protestant." On the other, it has infected us with an individualistic and sectarian spirit of our own. The institutional loyalty which is perhaps the leading characteristic of Roman Catholicism doesn't even strike the Anglican Catholic as a virtue when it is applied beyond the parochial level.

Our lack of confidence in the Church is cordially reciprocal.

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\*This is the substance of an address delivered by the executive editor of THE LIVING CHURCH at the annual alumni dinner of Nashotah House, in Oconomowoc, Wis., May 31st. It is published in this week's editorial space at the request of those present at the dinner.



ed in the attitude of the rest of the Church toward us. It might fairly be said that people like our principles better than personalities!

The Church has Catholicity in abundant measure but we, who are members of the Church, fail to appropriate it to ourselves. There is room in Catholicity for Evangelicalism: that for a vital approach to the Holy Scriptures, for a direct personal intimacy with Christ, for a frank recognition of the merits of Protestant forms of religious experience, for searching criticism of the Catholic emphasis on outward forms.

There is also room in Catholicity for Liberalism. Even the Liberals today are opponents of Liberalism, because the line of modern thought is turning against it. But the fact remains that our form of Catholicism has no excuse for existence unless we believe that human freedom is, in the last resort, subject to the authority of God alone; that every dogma of the Faith is subject to intellectual scrutiny; that truth is its own authority; that the Sabbath is made for men, not men for the Sabbath; that the answer to heresy is, not persecution, but truth.

With our human love for the partial and imperfect, we have tried to divide ourselves up into "Catholics," "Evangelicals," and "Liberals." But the Church calls upon us to be liberals—free and honest men; Evangelicals—personal friends of God; and Catholics—cells in Christ's mystical body, nourished by his sacramental body and blood, and sharers in his mediatorial priesthood. Only to the extent to which we are all three can we rightly claim to have fulfilled the destiny of prophet, pastor, and priest which belongs to each of us by virtue of our Baptism and Confirmation.

Of course, that is exactly what we mean when we say we are Catholics, isn't it? We have the whole faith, the whole visible, the whole range of spiritual experience, and so on down the line. That is quite true. But where we display our lack of knowledge of the Episcopal Church is in our failure to realize that our Liberal and Evangelical brethren possess and enjoy this whole heritage as well as we. Oh yes, they have their extremists. Perhaps we have some extremists, too.

It is time for the Catholic Movement to come of age. It is time for us to take stock of our relationship to the rest of the Church and make up our minds where we stand. Is the Church Catholic because we have chosen to grace it with our presence? Or are we Catholics because the Church has reached out to rescue us from the Kingdom of sin, satan, and death?

THE Church which has brought us this Salvation is not a vague and formless entity, but a visible, historical body known as the Protestant Episcopal Church in the United States of America. If we do not pay wholehearted allegiance to that Church, we are really nothing but an unusually interesting sect. The great Catholic leaders of an earlier day never faltered in their wholehearted allegiance to their Church. If they wore Eucharistic vestments, they did so because that was the prescribed vesture. In everything they did, they sought to uphold the letter as well as the spirit of the law.

Today, we are not so severely law-abiding. Probably few of the clergy have read the Ten Commandments in Church on Sunday this month. And there is quite a trail of broken rubrics left behind after almost any celebration of the Holy Communion in almost any parish. It is generally understood that in the Church, as in the world, it is permissible to go 60 miles an hour on a 25 mile an hour street.

What we need is not a rigorous adherence to rubrics but a

deep sense of loyalty, respect, love, and confidence toward our Church—toward the Church as a whole, and toward its agencies of government; and, in particular, toward the Churchmen of other schools with whom we disagree.

In his book, *The Coming Great Church*, Theodore Wedel has a brilliant passage in which he describes the relation of the Holy Spirit to the Church. Without denying or obscuring the personhood of the Holy Spirit, he says, there is that in His relationship to the Church which is like the "Esprit de Corps" of a well-run ship. The early Liturgies and the New Testament tell us the same thing of the Spirit's work—the Fellowship of the Holy Ghost. What and where is the "Esprit de Corps" of the Episcopal Church? Is it the Holy Ghost or some other Spirit, or simply no spirit at all? Have we, in our loving anxiety to exalt the Sacraments, tried to reduce the operation of the Holy Ghost to a sacramental pipeline? If so, we have a long way to go to appropriate the Catholicity and the Apostolicity and the Holiness and the Unity that the Church offers to us.

WHERE the Holy Ghost operates, there the Church is—so say our Evangelical brethren; and they have sound scriptural reasons for saying so. We need to hear what they have to say; and they need to hear what we have to say. They are far readier to hear us than we realize—whether we are thinking of Evangelicals within the Episcopal Church or Evangelicals outside.

The thing that really holds back the Catholic Movement from its rightful place of leadership in the Church is not its supposed Romanizing tendencies, but its Protophobia—its blind and unreasoning fear of Protestants. We may have picked up this fear of Protestants from the Roman Catholics, who have good reason to fear the Protestant assault upon Roman abuses and doctrinal distortions; but it is strange for Anglo-Catholics to fear a religious position which is in fact our most fertile missionary field.

We need not fear the contamination of Protestantism because the wholeness of our Catholicity provides room for all that is true, all that is of God, in Protestantism as well as Catholicism. Indeed, Rome itself is becoming more liberal than some Anglo-Catholics in its cautious steps toward doctrinal discussions with Protestants on the continent.

The situation of Anglicanism throughout its history as a Church attempting to combine Catholicism and Protestantism has always been a situation filled with tensions. The two things confront each other, argue with each other, fight with each other, and cannot simply ignore each other.

One answer to the problem is the answer of "comprehensiveness." Another is the answer of "Central Churchmanship." Then there would be the possibility of total victory for one side or the other, with the elimination of the opposition—or perhaps a division into two separate Churches. All these positions have their serious defenders.

The "central Churchmen" tell us that their interpretation of Anglicanism is really the heart of the Church. Central Churchmanship is rather like the heartwood of a tree. It is strong, rigid, and unyielding, and you have to admit that it does hold up the tree. But actually, it is dead and subject to dry-rot. The real growth and life of the tree goes on around the edges where it is still green.

If, on the other hand, we accept the idea of a total elimination of the Protestant element in our Church, or a division into two separate Churches, we find the Anglican Catholics



in the odd and unconvincing position of a small Catholic sect on the fringe of Romanism — making claims for its authority in inverse proportion to its size. We would be a tail trying to wag the dog.

The ideal of comprehensiveness is nearer to the true genius of Anglicanism. And yet the most dangerous heresy is that which most closely approximates the truth without being the truth. Latitudinarianism, a lazy toleration of anything and everything, a vapid agreement to disagree with gentlemanly decorum, is actually a parody of what Anglicanism ought to be. And it is a parody which we see solemnly enacted every day.

The only abiding answer to the Catholic-Protestant tension in Anglicanism is Catholicity — not comprehensiveness, but Catholicity, comprehending all the diversity of genuine religious experience, making room for all that God makes room for, whether its label is Catholic, Evangelical, or Liberal. The truly vital and meaningful form of Churchmanship is a vigorous extremism of all three schools in one individual. The difference between Catholicity and comprehensiveness is the difference between God-centered religion and man-centered religion. Catholicity is a Catholicism which has enlarged its heart and sharpened its spiritual apprehensions to accept the subjective immediacy of the Evangelical, the interest in science and social concern of the Liberal, and every other manifestation of the work of the Holy Ghost within the Church and outside it.

Let us by all means be straightforward Anglo-Catholics, and take our part in Church affairs under the banner of Anglo-Catholicism. Let us also get rid of our persecution complexes, our defensive mentality, our Prottophobia. Archbishop Laud was proud to be called a Protestant, and if the term is applied by Prottophobes to those Catholics who trust, respect, love, and coöperate with their fellow-Churchmen, it cannot do us much harm. The mark of our Catholicity is not our scorn for others, but such things as these:

- Our Eucharistic worship
- Our fasting Communion
- Our sacramental Confessions
- Our purity of doctrine
- Our holiness of life
- Our sobriety of conversation
- Our missionary zeal
- Our educational effectiveness
- Our wholehearted support of diocesan and national Church programs
- Our concern for the downtrodden
- Our life in Christ; and Christ's life in us.

These are the things that will Catholicize the Church — and perhaps as we seek after them, the Church will Catholicize us.

### *Displaced Persons*

WE SAW a new batch of them the other day, as we passed through the waiting room of the Grand Central Terminal. A mixed lot they were; some in cast-off army clothes, some in homemade suits and dresses, some with frayed coats that had fought a losing battle against the chills of winter, in a snow-bound camp somewhere in Europe. Their possessions were about them in a congeries of pitiful boxes, bags, and bundles. A score of children were underfoot; some of the babies were crying, others were staring at

the New World with unblinking eyes that had already learned to take things as they come, whether good or bad.

But the eyes of the adults and the older children — ah, that was another matter. For here was a spark of new life, a gleam of hopefulness, an eager look that foreshadowed the return of the dignity and self-possession that had once been theirs but that fate had taken from them.

These were the DP's, those outcast ones that have no home, no country. Now they had at last come to America, that dreamland of the dispossessed, that haven of the homeless.

Margaret Anderson tells something in this issue of one community of these DP's — Reed Farm, the stepping stone for many Russian displaced persons. It is a great work that Countess Tolstoy and her associates are doing, to bring their fellow-countrymen to this country and to introduce them to the ways of American democracy. These sons and daughters of the Orthodox Church will not become Communists or fellow-travelers; they will grow into loyal American citizens and take constructive parts in the communities to which they go. And there are other groups and organizations that are helping people of other races and nationalities to make their adjustment to the new life that lies before them.

The Episcopal Church has undertaken to resettle some 1,200 units of displaced persons — families, couples, and individuals. Most parishes could sponsor at least one DP family; and would be the richer for it. These are not idle people; they are ready and willing to work. They have been carefully screened and tested. About 60% are agricultural workers; the rest are qualified in a variety of trades and professions. But they do not necessarily expect to be able to follow these trades and professions in America; they are ready to fit in wherever they can.

It is quite easy for any family or parish to undertake sponsorship; and there is little risk connected with it. The sponsors must guarantee a roof, a job, and transportation from New York, and must pay a small registration fee. Church World Service and other agencies act as intermediaries, and our own Department of Christian Social Relations works closely with them for families or individuals sponsored by Churchmen.

This is a real opportunity and challenge to Church people, to prove that Christian fellowship reaches over the bounds of race and nationality. We hope that many more Churchmen will write to the national Department of Christian Social Relations, 28 Fourth Ave., New York 10, or to their diocesan department, expressing their willingness to sponsor DP's and to help them to become citizens of their own communities. The Episcopal Church ought to fulfill its promise to resettle 1,200 quite promptly — and as for more.





# BOOKS



The Rev. CARROLL E. SIMCOX, PH.D., Editor

## Off to An Impressive Start

THE second volume in the National Council's series on the Church's teaching is now out: P. M. Dawson's *Chapters in Church History* (The National Council, 50c). In a word, it superb.

This volume is meant of course to be text for the instruction of Church-people, old and young alike, in the history of the Church. It will be put to various uses: instruction classes, private reading, discussion groups, etc. It is not meant to be a definitive review of church history or even a one-volume summary of the subject: the title means what it says. But Dr. Dawson presents enough "chapters" of Church history to give any reader a grasp of the broad map of this very vast and complicated historical terrain. He writes simply and objectively, and succeeds admirably in satisfying without over-simplifying.

### IMPRESSIVE START

It is a good piece of work even down such details as bibliography. We badly need a stronger historical sense among the rank-and-file of Church-people. This book will do much to supply that lack, if it is put into enough hands.

*Chapters in Church History* picks up and carries along the real merits of the first volume in the series, *The Holy Scriptures*, but in my judgment it is a more solid work than the first. If this series continues to move along this high level, it is going to be a great and fruitful achievement indeed. We may say at this stage of things that our program of formation and rejuvenation in Christian Education is, on its literary side, off to a very impressive start.

VERY different book with a very different purpose, but equally first-rate for teaching use, is *Asking Them Questions: Third Series* (Oxford University Press, \$2). Imagine a battery of people like the Archbishop of Canterbury, Msgr. Ronald Knox, John Baillie, S. Lewis, Dorothy L. Sayers, A. G. Hebert, A. E. Taylor, and Leslie D. Weatherhead conducting a question-box at a parish teaching mission, and you have a fair idea of this book. There are questions dealt with, all of them important, and all of them magnificently answered. Here are a few samples, with question and answer: "Is God really

Almighty"? — A. E. Taylor; "Why do you believe in God and how can it help you?" — the Archbishop of Canterbury; "What are we to make of the Old Testament?" — A. G. Hebert; "Why does God make sin so easy and goodness so difficult?" — Msgr. Ronald A. Knox; "Isn't Christianity 'played out'?" — John Macmurray. Some of the best essays are contributed by people who are not so well known in this country. But they are all meaty, spicy, to the point.

### OFF-THE-HIP THEOLOGY

Much as I relish everything in this book, somehow I find a special delight in the two answers provided by the Most Rev. and Rt. Hon. Geoffrey F. Fisher, K.C.V.O., D.D., LL.D., Archbishop of Canterbury and Primate of All England. This man of such exalted titles appears here in a delightfully jovial mood. In answering why he believes in the Church, Dr. Fisher tosses off such punch-lines as this: "Now, however much of a mess we Christians make of it, the Church is Christ's: it's His show: I believe in it, because I believe in

Him." There is more straight-from-the-shoulder, off-the-hip theology in this little volume than I have read anywhere in a long time.

VERY ponderable, but certainly not ponderous, essay in spiritual autobiography is Theodor Haecker's *Journal in the Night* (Pantheon Press, \$3.50), edited and translated, with an introduction by Alick Dru. Haecker was the great interpreter of Kierkegaard and Newman to the Germans. He became a Roman Catholic in 1920, and was one of the first of the German Christian intellectuals to discern the Mark of the Beast in Nazism. This journal was written, secretly, in Germany during the war years.

In this diary Haecker sets down his thoughts on many subjects: Christianity, politics, the Nazi religion, but above all God, man, and eternity. He strikes the reader as a Spinoza in temper and a Christian in faith. An English reviewer makes a comment on this book that I want to make my own: "it sets a standard of thought and of humanity."

## The Four Alls

By the Rev. S. B. Lindsay

Rector, Church of the Advent, Montreal, Canada

THE last three verses of St. Matthew's Gospel (Mt. 28:18-20) might be named the "text of the four alls": all power, all nations, all things, always.

If we are timid, if we are tempted to hesitate and wonder whether our resources are equal to the tremendous task that faces us, the Master's confident assertion should banish any hesitation: "all power is given."

If we think it is too large an order to tackle the whole world, the teeming millions of China, with the millions of India and Pakistan, and if we think it would be more sensible to leave out some sections of humanity, then the command rings out: "go, teach all nations, baptizing them."

If we are inclined to water down the Gospel, and feel that it would be more prudent to present only some aspects of the Faith, if we shrink from declaring the whole counsel of God, then we should heed the admonition "teach them to observe all things whatsoever I have commanded you."

And if we should get the idea that we are alone in this stupendous task, that it is more than flesh and blood can be expected to undertake and carry out, then the assurance of the unseen abiding presence of the Master will give us the confidence we need: "lo, I am with you always."

All power, all nations, all things, always: our mandate is clear.





CO-SPONSORS OF LITURGICAL DAY: (left) the Rev. Edward O. Miller, rector of St. George's Church, and (right) the Rev. Wilfred F. Penny, rector of St. Ignatius' Church, both in New York City.

## NEW YORK

### St. George's and St. Ignatius' to Co-Sponsor Liturgical Day

St. George's, Stuyvesant Square at East 16th Street, and St. Ignatius', 87th Street and West End Avenue, both in New York City, will jointly sponsor a "Liturgical Day" to be held in St. George's Parish, Columbus Day, October 12th, at 10:30 AM, it was announced by the respective rectors, the Rev. Edward O. Miller and the Rev. Wilfred F. Penny.

Believing that the greatness of Anglicanism lies in its ability to include in a close bond of fellowship those who differ in liturgical practice, but are bound together by the same faith and the same sacraments, both rectors have issued a joint statement in favor of any effort in this direction.

The Liturgical Day at St. George's is part of the program of a week-long mission to be conducted by Dom Gregory Dix at St. Ignatius', October 8th to 15th.

Dom Gregory Dix, Prior of the Anglican Benedictine Foundation at Nashdom Abbey, Burnham, Buckinghamshire, England, and Proctor of the Can-

terbury Convocation, will preach the sermon at the Liturgy and conduct his famous "liturgical demonstration"—a dramatization of the Eucharist in the primitive Christian Church.

#### Editor's Comment:

This is a splendid example of cooperation between a Liberal Evangelical parish and an Anglo-Catholic one. We hope that Churchmen of every viewpoint will crowd St. George's Church on this occasion.

## NEW JERSEY

### Statistics of Unusual Interest

Big news of the convention of the diocese of New Jersey, meeting early in May at Trinity Cathedral, Trenton, was the unanimous passage of a resolution undertaking a program of diocesan missionary advance, and calling for a campaign to begin January 1, 1951, for the purpose of securing \$120,000 as a revolving and capital fund.

At the same time the campaign for the Evergreens (Home for the Aged) was continued to enable all parishes and missions to participate in achieving the \$65,000 goal set this year.

Among the interesting statistics pre-

sented by Bishop Gardner of the diocese was a breakdown of the newly-confirmed persons of the diocese into their former Church connections. Bishop Gardner said that of the 1,943 new communicants in the diocese, 204 had been previous members of the Roman Catholic Church; 10, Orthodox; 247, Methodist; 151, Presbyterians; 93, Baptist; 71, Lutheran; 14, Congregational; 54, various other Churches; 31, no previous Church connection.

**ELECTIONS.** In the absence of the Rev. R. B. Gribbon, who is on exchange in England, the Rev. H. B. Miller was elected secretary.

Delegates to Synod, clerical, R. W. Conklin, F. M. Adams, H. C. Beck, H. B. Miller, R. H. Anderson, R. D. Smith; lay, Ralph Kurtz, W. S. Hood, J. B. Tomlinson, A. B. McGowan, W. T. Dickerson, C. G. Holmes.

## LONG ISLAND

### Parish Exchange

The Rev. Harold F. Lemoine, rector of St. Joseph's Church, Queens Village, L. I., and the Rev. Henry F. Judd of St. Saviour's, Sunbury-on-Thames, Middlesex, England will exchange parishes during July and August. The exchange was arranged by correspondence and was cleared with the American Church Union and the English Church Union and was made with the approval of Bishop DeWolfe of London and Long Island. Fr. Judd, accompanied by his wife, will arrive in this country aboard the "Mauretania" on June 22d and Fr. Lemoine will sail for England on the "America" on June 27th.

## MASSACHUSETTS

### Death Penalty Unchristian

The diocese of Massachusetts at its convention on May 10th resolved that the death penalty is unchristian and ought to be abolished.

The resolution noted that the death penalty falls "for the most part on obscure, impoverished, friendless or defective individuals and rarely on the well-to-do and educated." It also pointed out that "there is a growing body of public opinion which believes that capital punishment is archaic and ineffective to protect society as shown by the fact that states which have abolished it have the lowest homicide rates." Moreover, "the Church believes that each individual is sacred, as a child of God, and . . . to legalize killing of an offender is to deny the basic Christian doctrines of forgiveness of sin and the power of redemption and . . . mercy is a Christian duty." The resolution, which calls attention to the fact that "the conscience of many thoughtful people has been aroused by the condemnation to death of individual



may be innocent," was based largely on a draft prepared by Dr. Miriam Van Waters.

Civil liberty was the subject of a second resolution also passed. The convention:

"Actively opposes every measure which would undermine the civil liberties and democratic institutions of our country and supports those measures which would strengthen and extend our democracy. Specifically we oppose the following bills pending, on the ground that the methods which they provide for enforcing their purposes are in themselves destructive of the very liberties which they seek to preserve:

"In Massachusetts: House Bill No. 2205 and Representative Donlan's order.

"In Congress: The Mundt-Ferguson Bill, S. 2311, and the Nixon Bill, H.R. 42."

A third resolution passed urges that the enormous surpluses of food held by the government be made available to those in need at home and overseas.

**ELECTIONS.** Synod Deputies (clerical): D. R. Norton, L. H. Blackburn, R. P. McClintock, D. W. Norton, Jr.; (lay) L. F. Ellsbree, U. S. Harris, E. Kent, P. H. Stafford. Standing Committee: Rev. Messrs. G. M. Day and Ralph Barrow three years, the Rev. Dr. S. E. Johnson, one year, Bishop and Trustees: the Ven. H. L. Johnson, R. C. Everts. Diocesan Council (clerical): Vernon Higbie, David W. Norton, Jr.; (lay) M. Horan, J. M. Washburn, Jr.

## VERMONT

### Prayer Book Revision Opposed

A resolution opposing any suggestion to begin a revision of the Prayer Book was passed by the convention of the diocese of Vermont, which met May 12th and 13th at St. Michael's Church, Bratboro.

Action was also taken toward obtaining state legislation that would make binding the diocesan and general canons of the Church upon vestries, particularly where sale of property was involved.

**ELECTIONS.** The Rev. H. H. Jones to succeed Rev. A. G. Miller, who has been secretary of the convention for 23 years.

Executive council for three years, clerical, R. S. Smith, Jr.; lay, Samuel Hatfield, Francis Englehart; one year, the Rev. Charles Som-Jones; treasurer, Oxford Rixford; secretary, Rev. J. W. Norris.

Delegates to Synod, clerical, H. D. Butterfield, J. W. Norris, Charles Folsom; lay, Oscar Rixford, F. G. Austin, Theodore Fitch.

## MAINE

### College, Rural Work Pushed

A special offering taken during the convention of the diocese of Maine, held at the Cathedral Church in Portland, May 16th and 17th, brought in several thousand dollars to assure the erection of a rectory and student center for an Epis-

copal chaplain at the University of Maine. This and the organization of a new department of rural work were among the forward-looking actions of the convention.

The delegates also unanimously adopted resolutions protesting any revision of the Book of Common Prayer at this time and urging more proper observance of Good Friday by school authorities and merchants.

**ELECTIONS.** Standing committee, clerical, C. M. Tubbs, T. Akeley, C. E. Whipple; lay, K. C. M. Sills, F. C. Scribner, Jr., R. G. Kennison. Diocesan council, clerical, E. O. Kenyon, J. E. Gulick; lay, E. B. Perry, B. F. Keith.

Delegates to Synod, clerical, J. E. Gulick, H. A. McElwain, E. O. Kenyon, N. B. Gildersleeve; lay, G. W. Soule, A. C. Beane, A. E. King, D. D. Lancaster.

## LOS ANGELES

### Plea to Exceed Quota

In view of the fact that the National Council budget has had to be cut by an estimated \$750,000 because some dioceses will fail to meet their quota, the diocese of Los Angeles has a special obligation not only to meet its full quota but, if possible, to exceed it. This message was carried to the spring meetings of the six convocations of the diocese of Los Angeles by Bishop Bloy, the diocesan, and Bishop Campbell, the suffragan.

Here is a digest of the rest of the message:

"We must do this despite the fact that we are getting the largest influx of population in this area, which will make necessary a tremendous local expansion and building program.

"We believe, however, that with real, sacrificial giving by everybody in the diocese both pledges to the national Church and our local needs for expansion can be met."



BISHOP BLOY: Real, sacrificial giving by everybody.

## WEST. NO. CAROLINA

### "Occasional Exchange of Pulpits Between White, Colored Clergy"

A significant part of the convention of the diocese of Western North Carolina, which met at the Church of the Ascension, Hickory, May 10th and 11th, was the address made at a service of Evensong by Dr. Harold L. Trigg, Negro president of St. Augustine's College.

Speaking to a congregation of Colored and White persons who crowded the Church of the Ascension to overflowing, Dr. Trigg took as his topic "The Christian Approach to the Race Problem."

The following day the convention adopted a report of the committee on social relationships, decrying the lack of economic opportunity and medical care available to Negroes and the embarrassment so often suffered by Colored people in finding accommodations while traveling. The delegates urged that local authorities be held to strict responsibility for acts of lawlessness practiced against Negroes in contradiction of the Christian concept of the worth and dignity of man. The report went on to say:

"In order to further better understanding, and thus promote better relationships, we recommend that there be occasional exchange of pulpits between White and Colored clergymen; also that there be occasional services in which White and Colored congregations join. . . .

"We call upon our people to study these questions anew in the light of their Christian profession and to make fresh endeavors to express the mind of Christ in all their human relationships."

Bishop Henry of the diocese reported the largest number of confirmations since the year 1916. The amount of giving to missions and parishes, to the diocese and to the national Church surpassed all previous records. A large number of postulants and a great program of building are other signs of vigorous life, he said.

**ELECTIONS.** Executive council, clerical, Richard Lee, G. D. Webbe; lay, E. P. Dameron, Manley Whitener.

## WEST VIRGINIA

### Budget Increase

A greatly increased budget for 1951 was enthusiastically endorsed at the council of the diocese of West Virginia, which met May 9th and 10th in Huntington.

The budget includes the increase asked by the National Church and also the additional expense involved in having a second Bishop. The total budget for 1951 is \$87,423, as compared to \$72,573 for 1950.

The Rev. Dr. Wilburn C. Campbell, Bishop Coadjutor-Elect, was the speaker





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## DIOCESAN

at the council dinner held at Trinity Church.

ELECTIONS. Executive board, clerical, F. G. Weber, W. E. Hoskin; lay, C. L. Spillers, R. D. Watts.

Delegates to Synod, clerical, H. M. Wilson, W. A. Seager, T. H. Harvey, F. G. Weber; lay, A. H. Christian; R. V. Shanklin, J. S. Alfriend, A. B. Bray.

## BETHLEHEM

### New National Council of Churches Previewed at Convention

At the convention of the diocese of Bethlehem, held at St. Peter's Church, Hazleton, Pa., May 9th and 10th, Bishop Sterrett of Bethlehem spoke of the work of the Federal Council of Churches of Christ in America and of the new National Council of Churches of Christ which is to be formed in the Fall.

In regard to diocesan affairs, Bishop Sterrett announced that the diocese would meet all its own financial obligations and pay in full the new apportionment of the National Church budget. A diocesan budget of \$97,000 was approved for 1951.

ELECTIONS. All members of standing committee, finance committee, trustees of the Church Home, and executive council were reelected. John T. Kirkpatrick was elected to fill an unexpired term on the council.

Delegates to Synod: clerical, E. H. Bauder, D. T. Stevenson, Clarke Trumbore, W. P. Thompson; lay, B. S. Miller, Jr., William Everett, Harry High, H. S. Green. Alternates, clerical, William Schmidgall, F. D. Johnson, W. R. Webb, George McKinley; lay, Harry Pobst, Daniel Jenkins, Edward Patton, W. R. Trautman.

## NORTHERN INDIANA

### Pro-Cathedral Becomes Parish Church

A resolution opposing any revision of the Prayer Book at this time was unanimously passed by the council of the diocese of Northern Indiana, meeting at St. Thomas' Church, Plymouth, on May 10th.

The mission quota was accepted in full. Other highlights of the council included: purchases of new rectories in Elkhart, Fort Wayne, Hobart, East Chicago, and Marion; the moving into the new Holy Trinity Hungarian Mission at South Bend; the starting of the \$300,000 academic building at Howe Military School; and the restoration of St. Paul's Pro-Cathedral, Mishawaka, to simple parochial status. The diocese is now without a cathedral.

ELECTIONS. Bishop and council, clerical, Peter Dennis, Leslie Skerry-Olsen, G. B. Wood; lay, Maurice Stacey, E. R. Green, G. R. Sawyer.

Delegates to Synod, clerical, D. H. Copeland, Leslie Skerry-Olsen, W. C. Sheridan, G. B. Wood; lay, Fritz Alexander, Franklin Miles, G. R. Sawyer, Kenneth Kintner. Alternates, clerical, R. J. Murphy, H. G. Kappes, W. K. Rehfeld, Erlend Gerton; lay, Robert Shoots, William Jewell, Harry Lackey, Haywood Davis.

## EDUCATIONAL

## SEMINARIES

### Unique in the Church

The 1950 session of the summer Graduate School of Theology at Sewanee will be held from July 24th to August 26th. The Rev. M. Bowyer Stewart, D.D., professor in General Seminary will serve as dean and will offer two courses, one on the Atonement, the other on the Trinity. The Rev. Elmer Cook, Ph.D., of the Berkeley Divinity School, will teach a course on the Synoptic Gospels. The Rev. Massey H. Shepherd, Ph.D., of the Episcopal Theological School, will present studies in the Christian Year. John S. Marshall, Ph.D., professor of philosophy at Sewanee, will offer a course in philosophical theology.

The Graduate School offers work toward the B.D. and S.T.M. degrees. Costs are moderate, averaging \$20-\$250 for a married man and his family. The normal expense for a single man is \$130. Apartments for families are available. The Graduate School is unique in the Church in offering to men in parishes the opportunity to work for advanced degrees during their summer vacation.

Inquiries should be addressed to Rev. M. Bowyer Stewart, Graduate School of Theology, Sewanee, Tenn.

### Philadelphia Commencement

Bishop Hart of Pennsylvania granted diplomas and conferred degrees at the Bishop Pardue of Pittsburgh was the preacher at the Philadelphia Divinity School commencement on June 1st.

Nine seminarians received the degree of Bachelor of Theology:

Randall J. Conklin, Norman C. Fay, loff, Donald R. Gardiner, Edwin A. G.

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## EDUCATIONAL

III, Wilbur E. Hogg, Jr., Elof F. nson, George R. Laedlein, Donald L. esa, Kenneth R. Rogers.

Three students of the women's de- ment received the degree of Master Religious Education: Jennie M. Fra- , Constance Stone, Helen F. Voerge. The degree of Master of Sacred The- ology was conferred in course upon ar Schaffer Brown, Jr., Walter Ed- Frieman, Jr., and John Dominic ars. The degree of Doctor of Divin-

ity, *honoris causa*, was conferred upon:

The Rev. George Copeland, rector of St. Peter's, Weldon, Glenside, Pa., formerly editor of the *Diocesan Church News*; the Rev. William Newman Parker, rector of the Church of the Epiphany, Sherwood, Philadelphia; and the Rev. Alfred Morton Smith, hymnologist, composer of Church Music, and chaplain of Episcopal City Mission.

### GTS Graduates 18

Eighteen men were graduated from the General Theological Seminary at the Commencement exercises on May 24th. Of these 14 were war veterans.

Two graduates received the degree of Master of Sacred Theology (S.T.M.). Thirty-two received the degree of Bachelor of Sacred Theology. Five of these were members of the present graduating class, whose academic rating reached the necessary height. The others were graduates of former years and graduate students who had completed the work required.

The honorary degree of Doctor of Sacred Theology was conferred upon Bishops Armstrong, Suffragan of Pennsylvania; Quin of Texas; Street, Suffragan of Chicago; Viall (in absentia), Assistant Bishop of Tokyo; Welles of West Missouri; the Very Rev. Claude W. Sprouse; the Rev. John Heuss, the Rev. Vincent F. Pottle; and the Rev. Albert J. M. Wilson.

The dean of the seminary, the Very Rev. Dr. Lawrence Rose, conferred the degrees. The diplomas were given by Bishop Washburn of Newark, the Bishop presiding.

The Commencement Address was delivered by Dr. T. S. Kirkpatrick Scott-Craig, Professor of Philosophy in Dartmouth College. Dr. Scott-Craig's subject was "The Saint and the Human Condition." He began by quoting from T. S. Eliot's *The Cocktail Party* the lines:

"The best of a bad job is all any of us make of it—

Except of course the saints . . ."

The Baccalaureate Sermon, heard on May 22d, was delivered by the Rev. Dr. Brown-Serman, Professor of New Testament Language and Literature in the Virginia Theological Seminary.

A large number of alumni assembled for Alumni Day, May 23d. Among them were Bishop Boynton, Suffragan-elect of New York; Bishop Barry of Albany, accompanied by the Suffragan-elect of Albany, the Rev. David E. Richards. The Alumni Essay was by the Rev. Dr. Frederick C. Grant, Professor of Biblical Theology in Union Theological Seminary. Dr. Grant's subject was "The Preaching Value in the New Translation of the New Testament."

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### CAUTION

Caution is recommended in dealing with a man using the names Alvin Hansen or Clifford E. Douglas. After attending a Church service he presents a generous letter of recommendation supposedly signed by the Rev. Robert J. Plumb, rector of St. Mark's Church, Washington, D. C., and says that he is a friend of Bishop Dun of Washington. He is heavy set, has grey hair, florid complexion, is over 50, and is usually chewing gum. He may claim to be National director of the American Research and Writer's Association, an anti-Communist group. Recently he has been in Kansas and Colorado. The Rev. Mr. Plumb reports that the man is not a communicant of the Church and his letter is a forgery.

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THE LIVING CHURCH

## DEATHS

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"*

### John Winfield Burras, Priest

The Rev. John Winfield Burras, 88, died in St. John's Hospital, Brooklyn, N. Y., on April 1st.

A graduate of St. Stephen's College and the General Theological Seminary, he was ordained deacon by Bishop Potter of New York and priest by Bishop Rulison of Central Pennsylvania. He served St. George's Church, Pittsburgh, Penn.; Trinity Church, Collingsville, Conn.; Grace Church, Riverhead, L. I.; and St. Peter's, Rosedale, L. I., from which he retired in 1931.

The Rev. Mr. Burras is survived by his wife, the former Lillian May Sticklin, and a daughter.

### Percy E. Johnson, Priest

The Rev. Percy E. Johnson, rector of St. John's Church, Saugus, Mass., died from a heart attack on April 18th, while visiting his daughter, Mrs. John M. Baldwin of North Charlestown, N. H. He was 55 years old.

Fr. Johnson, who was taking a post-Easter rest with Mrs. Johnson and his young son, Richard, was ordained to the priesthood by Bishop Dallas in April 1946, after having served as a lay reader in the diocese of Newark for 15 years; in Trinity Church, Claremont, N. H., for four years; and more recently as minister-in-charge of Trinity Church, Tilton, and St. Jude's, Franklin, both in New Hampshire.

Fr. Johnson is survived by Mrs. Johnson (Dorothy Weschrek), a 10-year-old son, Richard, an adult son, Edwin.

### Elisabeth Bradshaw Jessup

Elisabeth Bradshaw Jessup died May 14th in Buffalo, N. Y., after an illness of many years.

Miss Jessup was a sister of the late Very Rev. Dr. Charles A. Jessup, one time dean and later dean emeritus of St. Paul's Cathedral, Buffalo. Miss Jessup had for many years been an active member of the various women's organizations of the cathedral parish.

### Sophia Childs Fairchild Jackson

Sophia Childs Fairchild Jackson died on May 21st at her home in Cazenovia, N. Y. Last December 2d she celebrated her 101st birthday.

Mrs. Jackson was the widow of the Rev. T. G. Jackson, who was rector of St. Peter's Church from 1882 to 1886. Her father, Sidney Thompson Fairchild, was the first attorney for the New York Central railroad.

Surviving are four great nephews and nieces.

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# CHANGES

## Appointments Accepted

The Rev. Charles P. Berger, Jr., formerly fellow and tutor at General Theological Seminary, now rector of All Saints' Church, Orange, N. J. Address: 438 Valley St.

The Very Rev. Harry Taylor Burke, rural dean of the San Diego convocation, who has been serving All Saints' Church, San Diego, Calif., is leaving San Diego on July 1st. The Rev. Mr. Burke, former missionary in the Philippines, long immersed by the Japanese during World War II, returning to the Philippines to work. He will arrive in Europe this summer, later arriving in Manila about September 15th.

The Rev. John O. Bruce, formerly at St. Gregory's Priory, Three Rivers, Mich., is now priest in charge of St. John's Church, Naperville, Ill. Address: 63 E. Jefferson Ave.

The Rev. Lee W. Burnett, formerly rector of St. Paul's Church, Bellevue, Ohio, and Grace Mission, Clyde, will become priest in charge of St. John's Mission, Donora, Pa., on July 1st. Address: 967 McKean.

The Rev. E. Walter Chater, rector of All Saints' Church, Fayetteville, N. Y., will become rector of All Saints' Church, Harrison, Westchester County, N. Y., on September 1st.

The Rev. Bayard S. Clark, formerly rector of Christ Church, Cape Girardeau, Mo., is now minister in charge of St. Michael's Church, Oak Forest, Tex., and St. Alban's, Lindale Addition, Houston. Address: 1707 W. Forty-Third St., Houston, Tex.

The Rev. Earl L. Conner, who was ordained priest on December 17th by Bishop Kirchhoffer of Indianapolis has been studying for a doctorate at the University of Chicago, is now vicar of St. John's Church, Crawfordsville, Ind.

The Rev. George B. Davidson, formerly priest in charge of St. John's Church, Donora, Pa., is now general missionary of the diocese of Pittsburgh. Address: 1683 Skyline Dr., Pittsburgh 27.

The Very Rev. A. C. Davies, associate rector of Trinity Church, Buffalo, and dean of the Buffalo Seminary, will become rector of the Church of the Ascension, Bradford, Pa., in late July.

The Rev. Cornelius R. Dawson, formerly priest in charge of St. Paul's Church, Martinsville, Va., is for some time been priest in charge of the chapel of St. Philip the Evangelist, Washington. Address: 2429 Shannon Pl., S. E., Washington, D. C.

The Rev. Paul D. Emenheiser, formerly rector of Trinity Church, Denovo, Pa., is now rector of St. James' Church, Mansfield, Pa., and St. Luke's Church, Blossburg, and chaplain to Episcopal students at Mansfield State Teachers College. Address: 18 St. James St., Mansfield, Pa.

The Rev. Canon Norman B. Godfrey, rector of St. John's Church, Massena, N. Y., has been appointed by the National Council to begin missionary work on Okinawa. The Godfrey family will arrive on St. John's Rectory until July 1st and then will probably establish its home in Honolulu. Canon Godfrey will continue his study of the Japanese language at Yale University for 12 weeks before leaving for Okinawa.

The Rev. George H. Goodreid, formerly archdeacon of Indian work at Park Rapids, Minn., is now rector of St. Paul's Church, Winona, Minn. Address: 64 E. Sixth.

The Rev. Richard J. Hardman, assistant at Calvary Church, Pittsburgh, will become rector of St. Stephen's Church, McKeesport, Pa., on August 1st.

The Rev. Dr. J. DaCosta Harewood, retired priest of the diocese of Pennsylvania and rector emeritus of St. Patrick's Church, West Palm Beach, Fla., is now priest in charge of St. Philip's Mission, Philadelphia. Address: 23 S. Forty-Ninth St.

The Rev. Dr. Louis A. Haselmayer, formerly dean of studies, Cathedral School for Boys, Dallas, Tex., will in September become professor of history at Daniel Baker College, Brownwood, Tex. The Cathedral School is now out of existence as such, having merged with another school to form St. Mark's School of Texas. The Rev. Dr. Haselmayer may be addressed at 5100 Ross Ave., Dallas 6, Tex., until September.

The Rev. H. Ralph Higgins, formerly dean of St. Mark's Cathedral, Grand Rapids, Mich., is

now rector of St. Mark's Church, Evanston, Ill. Address: 1509 Ridge Ave.

The Ven. Earl M. Honaman, archdeacon of Harrisburg, who was formerly rector of St. John's Church, Carlisle, Pa., is now rector of St. John's Church, York, Pa. Address: 663 Linden Ave., York, Pa.

The Rev. Francis Hoeflinger, formerly assistant minister at St. James' Church, Birmingham, Mich., is now missionary in charge of St. Paul's Church, Romeo, Mich.

The Rev. Vernon W. Lane, founder and formerly director of Gailor Hall, home for boys, in Memphis, Tenn., has for some time been rector of Christ Church, Stevensville, Md.

The Rev. Charles F. Langlands, formerly vicar of St. John's Church, Kissimmee, Fla., and the mission at St. Cloud, will become curate of St. Peter's Church, St. Petersburg, Fla., on September 1st.

The Rev. Henry B. Lee, formerly missionary of St. Paul's Church, North Utica, N. Y., and St. Andrew's, Trenton, N. Y., will become missionary at St. John's Church, Elmira Heights, N. Y., and St. Mark's, Millport, in July. Address: 201 W. Eighteenth St., Elmira Heights, N. Y.

The Rev. Harry Leigh-Pink, formerly canon residentiary of the Cathedral of St. Mark, Grand Rapids, Mich., is now chaplain of the Galilee Navy Family Chapel, Long Beach, Calif. Address: 451 W. Ocean Blvd. Chaplain Leigh-Pink was at one time well established as novelist and newspaperman in Great Britain and has 30 published adventure and mystery thrillers to his credit. For two years he was editor of the *Canadian Churchman*.

The Rev. Rodney L. Myer, formerly rector of St. Timothy's Church, Iola, Kans., is now rector of St. Andrew's Church, Roswell, N. Mex. Address: 503 N. Pennsylvania Ave.

The Rev. Merrill A. Norton, formerly vicar of Christ Church, Victorville, Calif., and St. Paul's, Barstow, is now vicar of St. Paul's Church, Clinton, Okla. Address: P. O. Box 661.

The Rev. Charles A. Park, formerly curate of Trinity Parish, Wilmington, Del., is now vicar of St. Peter's Church, Plymouth, Pa. Address: 22 Academy St.

The Rev. Dr. William W. Manross, librarian of the Church Historical Society, has had a change in home address from Lansdowne, Pa., to 221 Kathmere Rd., Havertown, Pa.

The Rev. Robert L. Oliveros, formerly deacon in charge of St. David's Church, Cheraw, S. C., is now rector. Address: 207 Christian St.

The Rev. Edwin K. Packard, formerly curate of Grace Church, Utica, N. Y., will become chaplain of St. Peter's School, Peekskill, N. Y., in July.

The Rev. Charles R. Palmer, retired priest of the diocese of South Florida, formerly addressed at New Smyrna, Fla., should now be addressed at P. O. Box 794, Ormond, Fla.

The Rev. Boyd C. L. Parker, formerly vicar of St. Paul's Mission, Lancaster, Calif., is now vicar of St. Clement's Church, San Clemente, Calif. Address: 329 Avenida Cabrillo, San Clemente, Calif.

The Rev. J. Lawrence Plumley, formerly rector of St. Mark's Church, Houston, Tex., will become rector of the Church of the Ascension, Pittsburgh. August 15th. Address: Corner of Ellsworth and Neville, Pittsburgh 13, Pa.

The Rev. Dr. William Porkess, formerly rector of St. Stephen's Church, Wilkinsburg, Pa., has for some time been honorary associate minister of St. Peter's Church, Chelsea, New York City. Address: 545 W. 111th St., New York 25.

The Rev. G. Paul Reeves, formerly chaplain of Weed Hall, Florida State University, Tallahassee, will become rector of All Saints' Church, Winter Park, Fla., on July 1st. Address: 356 E. New England Ave.

The Rev. Edwin O. Rossmasseler, formerly chaplain of Christ School, Arden, N. C., will become curate of Trinity Church, Santa Barbara, Calif., on July 1st. Address: State and Michelmorean Sts.

Chaplain William L. Shoemaker, formerly addressed at Langley Air Force Base, Va., should now be addressed at HQ and HQ SQ APG, Eglin Air Force Base, Fla.

The Rev. Dr. Carol E. Simcox, formerly chap-

## CHURCH SERVICES NEAR COLLEGES

**KEY**—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Ch, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

### UNIVERSITY OF CALIFORNIA

**ST. ALBAN'S** Rev. John A. Bryant  
Westwood Hills, Los Angeles, California  
Sun 8, 9:30, 11; Wed 7:30, 10:15

### COLORADO A & M

**ST. LUKE'S** Rev. E. A. Groves, Jr., r  
Ft. Collins, Colo.  
Sun 8, 11; Wed & HD 10

### HARVARD, RADCLIFFE, M.I.T.

**CHRIST CHURCH** Cambridge, Mass.  
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg  
Sun 8, 9, 10, 11:15, 7, 7:30; Canterbury Club 7

### LOUISIANA STATE UNIVERSITY

**EPISCOPAL STUDENT CENTER** Baton Rouge  
Sun 8, 11, Canterbury Club 5:15; Fri & HD 7

**MILWAUKEE-DOWNER, STATE TEACHERS**  
**ST. MARK'S** Milwaukee, Wis.  
Rev. Killian Stimpson; Rev. W. Greenwood  
Sun 8, 9:30, 11

### UNIVERSITY OF MINNESOTA

**ST. TIMOTHY'S HOUSE** HOLY TRINITY  
317 — 17th Ave., S.E., Minneapolis GL 2411  
Rev. G. R. Metcalf, Chap; Miss Kate Bradley, Dir.  
Sun 8:30, 10, 11; Wed 7; Canterbury Club Wed 6-8

### NEW PALTZ STATE TEACHERS

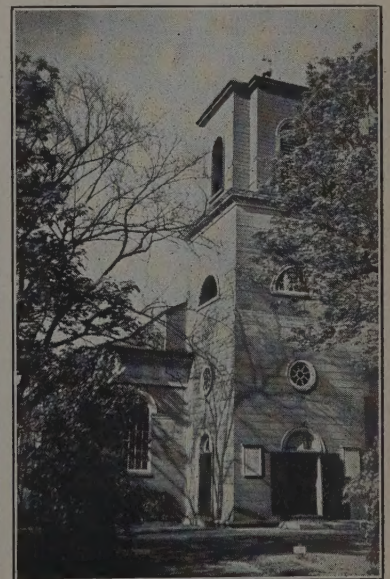
**ST. ANDREW'S** Rev. J. Marshall Wilson  
New Paltz, New York  
Sun 8, 11; Tues & HD 9:30, Thurs 8  
Canterbury Club Sun 5:30

### UNIVERSITY OF WISCONSIN

**ST. FRANCIS HOUSE** Rev. Gerald White  
1001 University Ave., Madison, Wis.  
Sun 8:30, 10:30 HC, 5:45 EP, 6:15 Supper;  
Tues & Thurs 6:50; Daily EP 5

### VASSAR COLLEGE

**CHRIST CHURCH** Poughkeepsie, N. Y.  
Rev. Robert Terwilliger, Ph.D., r; Rev. Carleton Sweetser, S.T.B.; Miss Barbara E. Arnold, M.A.  
Sun: HC 8, 9:15, 11 (1 & 3), MP 11 (2 & 4), Cho Ev 7:30; Weekdays: MP 9, EP 5:30; HC Wed & Fri 8; Thurs 10; HD 8 & 10; College Supper—discussion Fri 6



**CHRIST CHURCH  
CAMBRIDGE, MASS.**



lain at Canterbury College, Danville, Ind., is now rector of Zion Church, Manchester Center, Vt.

The Rev. W. Payne Stanley, rector of St. Augustine's Church, Youngstown, Ohio, was recently elected president of the Ministerial Association of Youngstown and Vicinity. He is the first Negro minister to hold that office. Address: 703 Parmelee Ave., Youngstown 10, Ohio.

The Rev. Donald C. Stuart, formerly non-parochial priest of the diocese of Central New York, is now director and chaplain of Camp Schlueter, West Cornwall, Conn.

The Rev. Edward T. Theopold, formerly at Trinity Church, Morrisania, the Bronx, is now rector of St. Simeon's Church, Melrose, the Bronx. Address: 1020 Carroll Pl., New York 56.

The Rev. John W. Thomas, formerly vicar of St. John's Church, Worthington, Minn., and Holy Trinity Church, Luverne, is now rector of Ascension Church, St. Paul, Minn. Address: 315 W. Morton St., St. Paul 7.

The Rev. Paul Traeumer, who was recently ordained deacon in the diocese of Milwaukee, is now curate at St. Luke's Church, Racine, Wis. Address: 614 Main St.

The Ven. Walworth Tyng, formerly archdeacon of North Hunan, diocese of Hankow, China, is

now diocesan missionary for the diocese of Easton. Address: St. Stephen's Rectory, East New Market, Md.

The Rev. Dr. George L. Whitmeyer, formerly priest in charge of St. Thomas' Church, Long Beach, Calif., is now rector of St. Michael's Church, Montebello, Calif. Address: 1929 Millis Street.

The Rev. Gowan H. Williams, formerly of Glen Ellyn, Ill., is now on the staff of the Holy Cross Liberian Mission. Address: Holy Cross Mission, Kailahun, Sierra Leone, B.W.A.

The Rev. William R. Williams, formerly rector of St. Peter's Church, Plymouth, Pa., and Prince of Peace Church, Dallas, Pa., has given up his work at the former church and will reside in Dallas, Pa.

### Resignations

The Rev. Joseph H. Harvey, rector of St. Andrew's Church, Roswell, N. Mex., retired on May 15th from active work. Address: 1092 North and South Road, University City 5, Mo.

The Rev. Lee W. Heaton, formerly rector of St. Paul's Parish, Evanston, Wyo., has retired because of ill health. Address: Olds Hall, 340 S. Ridgewood Ave., Daytona Beach, Fla.

### Changes of Address

The Rev. Francis C. Lightbourn, managing editor of THE LIVING CHURCH, formerly addressed at 1864 N. Cambridge St., Milwaukee 2, should now, with his family, be addressed at 216 W. Clarke St., Milwaukee 12.

The Rev. Dr. George Paul T. Sargent, rector of St. Bartholomew's Church, New York City, and Mrs. Sargent, have moved to their new home at 1158 Fifth Ave., New York 29.

### Living Church Annual Corrections

Mr. H. E. Hammond should not be listed on page 247 as serving Epiphany Church, Detroit. Mr. Hammond is a layman and member of the vestry who helped to handle the affairs of the parish after the death of its rector, the Rev. Lawrence E. Midworth. The Rev. William T. Smith became rector of Epiphany Church on June 1st and his name may now be substituted for Mr. Hammond's.

The Rev. Dr. Francis John Moore, editor of the Forward Movement Publications, should be addressed at 412 Sycamore St., Cincinnati 2, Ohio, rather than at Kemper Lane and Cross Lane in Cincinnati.



## CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



### SAN FRANCISCO, CALIF.

#### ADVENT OF CHRIST THE KING

Rev. Weston H. Gillett; 261 Fell St. nr. Gough  
Rev. Francis Kane McNaul, Jr.  
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 EP; C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

ST. FRANCIS' San Fernando Way  
Rev. Edward M. Pennell, Jr.  
Sun 8, 9:30 & 11, HC Wed 7:15, HD & Thurs 9:15

### DENVER, COLOR.

ST. ANDREW'S 2015 Glenarm Place  
Rev. Gordon L. Groser, v  
Sun Masses: 8, 11; Daily 7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6, Close to downtown Hotels.

### WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. James Murchison Duncan 1215 Massachusetts Ave. N.W.  
Sun Masses 7:30, 9:30, 11 with Ser, MP 10:30; Daily Masses: 7:30; Fri 8 EP & B; C Sat 4-5 & 7:30-8:30.

ST. JOHN'S Rev. C. Leslie Glenn  
Lafayette Square  
Sun, Fri 7:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12, Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S 2430 K. St., N.W.  
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8; Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat 5 to 7 and by appt

### CHICAGO, ILL.

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r  
6720 Stewart Avenue  
Sun 7:30, 9, 11 HC; Others posted

### DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.  
Rev. E. M. Ringland, Rev. W. L. Johnson  
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily 7:15 MP, 7:30 HC, 5 EP

### EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets  
Sun Eu 7:30, 9, 11; Weekdays Eu 7; Wed & HD also 10; also Fri (Requiem) 7:30, MP 6:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

### BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c  
Sun 7:30, 9:30, 11 & daily

### DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

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### ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.  
Rev. W. W. S. Hoheneild, r  
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

### RIDGEWOOD, (NEWARK), N. J.

CHRIST CHURCH  
Rev. Alfred J. Miller  
Sun 8, 11; Fri & HD, 9:30

### BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square  
Rev. Philip F. McNairy, dean-elect  
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate  
Rev. John W. Talbott  
Sun Masses: 8, 10, MP 9:45; Daily 7 ex Thurs 10; C Sat 7:30

ST. JOHN'S Colonial Circle  
Rev. Walter P. Plumley, Rev. Harry W. Vere  
Visit one of America's beautiful churches.  
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

### NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;  
Weekdays: 7:15 MP; 8 (also 9 HD ex Wed, Wed 10), HC; 5 EP, Open daily 7-6.

ST. BARTHOLOMEW'S Park Ave. & 51st St.  
Rev. Geo. Paul T. Sargent, D.D., r  
Sun 8, 9:30 HC; 11 Morning Service & Sermon; Weekdays: HC Wed 8; Thursdays & HD 10:30  
The Church is open daily for prayer

GRACE Rev. Louis W. Pitt, D.D., r  
10th & Broadway  
Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. Gilbert Darlington, D.D., Rev. Richard Coombs  
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

ST. IGNATIUS' 87th St. & West End Ave., one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherly  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5, 7:30-8:30

### NEW YORK CITY (Cont.)

INTERCESSION CHAPEL Broadway and 155th St.  
Rev. Joseph S. Minnis, D.D.  
Sun 8, 9:30 (2 Sun), 11 HC, Ch S 9:30 & 11, EP 8; Weekdays: 7 & 10 HC, 9 MP, 5:30 EP, Wed 8 Vicar's Evening

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.  
46th Street, East of Times Square  
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs 4:30 to 5:30; Sat 2 to 3, 4 to 5, 7:30 to 8:30

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D.  
5th Ave. and 53rd Street  
Sun 8, 11; Daily 8:30 HC, also Thurs 11 HC

TRANSFIGURATION Rev. Randolph Roy, D.D.  
Little Church Around the Corner, 1 E. 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

### SCHENECTADY, N.Y.

ST. GEORGE'S 30 N. Ferry St.  
Rev. Darwin Kirby, Jr., r; Rev. David E. Richards  
Sun 8, 9, 11 H Eu; (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery

### CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.  
Rev. Francis Campbell Gray, r  
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex Mon 10; C Sat 7-8

### PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.  
Sun Holy Eu 8, 9; Sun Sch 9:45; Mat 10:30; Sung Eu & Ser 11; Nursery Sch 11; Cho Ev 4; Daily: Mat 7:30; Holy Eu 7:45, Wed & Fri 7, Thurs & HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily; C Sat 12 to 1 & 4 to 5

### PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.  
Rev. William W. Lumpkin, r; Rev. Nicholas Petkovich; Rev. Eugene M. Chapman; Rev. Richard J. Hardman  
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 & 10:30, HD 10:30

### MADISON, WIS.

ST. ANDREW'S 1833 Regent Street  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Summer months, Sun 8, 11 HC; Weekdays as anno; C by appt.